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THE MALABAR QUARTERLY REVIEW.

EDITED BY

K. N. SIVARAJAN, B. A.

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DISTRIBUTION OF RACES AROUND THE PERSIAN GULF.

BY MR. J. A. SALDANHA.

THE earliest account we have got of the distribution of races and tribes in the countries round the Persian Gulf is contained in Chapter 10th of the *Genesis,* which it is most interesting to find generally to correspond with actualities, so far as philology, archæology and traditions can help us to trace back the existing varieties of people.* Each name in the list is regarded by the author of the *Story Nations Series: Chaldea,* § as that of a race, people, or tribe, not that of an individual. The following statement comparing the names of some of Noah's descendants with tribes or places on the Persian Gulf may help to elucidate this view more than an elaborate discussion:—

Statement of some places and tribes round the Persian Gulf, showing their possible derivation from the tribes or families mentioned in the Genesis

Names of places or tribes.	Derived probably from.
The Island of *Havilah,* ancient name of Bahrein and the tribe of *Haola, Havilah, Hoola* or *Al-ah* that played an important part in	*Havilah,* son of Cush, son of Ham (Cham).

* Rev. C. Forster's *Historical Geography of Arabia,* (1847.)

§ Ragozin's *Chaldea* (1900.)

the island of Bahrein, and along both shores of the Persian Gulf.	
The town of *Ramah*, *Regma* or *Rums* on the Pirate Coast of the Persian Gulf.†	*Ramah* or *Regma*, son of Cush.
The *Asabi* or *Sabi*, a tribe mentioned by Niebuhr as inhabiting the coast of Oman, to be distinguished from the *Sabaei* of Yemen.	*Seba*, son of Cush.
Dedan, a town of Oman.	*Dedan*, son of Raamah.
Khare *Shuam*.	*Cham* (or *Ham*).
Kusma, a town south of Ramah conjectured by Niebuhr to be derived from	*Cush*.
Zobarrah.	*Sabatah* or *Sabtah* (son of Cush).

A large number of the descendants of the patriarch *Ham or Cham*, especially by his son Cush, settled on the Western shores of the Persian Gulf and appear to have been in the early ages driven across the Persian Gulf, leaving remnants in the islands of Bahrein and in the Gulf opposite to it, and at the Mussendom Peninsula, by Arab tribes (Semitic) from the North and West, who now dominate the whole of Arabia.

The tribes of Arabia ‡ are divided into three classes:—(1) the old or lost Arabs, (2) the *Mota* or genuine Arabs and (3) the *Most* or instituted Arabs. To the first belonged the *Ad* (or Uz, son of Aram, son of Sem), Thamud (another son of Aram), Jorham or Jare (son of Joktan), which tribes have long perished, except certain survivors, who have mixed up with the existing tribes. To the *Mota* Arabs belong mainly the Joktanik tribes, whose ancestor is supposed to be Joktan or Khatan (son of Eber, son of Salah, son of Arphaxad, son of of Shem). His son and successor Yareb or Jarab is called the father of the Arabic, for during his time the Arabic is said to have grown into a distinct language, diverging from the Syriac of the North. Of

† *The Periplus of the Erythrean Sea*, also mentions a place called *Asabi* on the Oman coast [see Vincent's and Mc Crindle's editions. In the latter pp. 99-106.]

‡ Upton's *Gleanings from the Desert of Arabia* [*London*, 1881.] *Encylopoedia Brittanica*, article on *Arabia*.

his sons, Hamayar imparted his name to the Yemen tribes as well as their language.

The *Most* or instituted Arabs are derived from Adnan, a descendant of Ismael, Abraham's son by Hagar, whose children intermarried with the Semitic tribes that had previously settled down in Western Arabia and gradually got a preponderance in Hejr, the country about Mekkah, supplanting the Jaromites and other Arab tribes.

While there can hardly be any doubt that Eastern Arabia was at an early date overrun by the descendants of Cush, it received later on a large number of immigrants from the West and North-West. A number of tribes in Eastern Arabia trace their orgin to the Kahtanic branch of the Arabs. The name of *Hagar or Hajar* (wife of Abraham and mother of Ismael) survives probably in the *Beni Hajar* tribe, playing so prominent a part in Hasa and Katif, and *Hajar*, formerly the chief town of Bahrein.

Possibly the peninsula of *Katar* owes its name to *Katura*, another wife of Abraham, by whose name her children were called.

Turning our attention to Turkish Arabia, we read in the Bible ¶ the following account:—

"And Cush begot Nimrod: he began to be a mighty one on the earth.........and the beginning of his kingdom was Babel and Erech and Accad and Calneh in the land of Shinar. Out of that land went forth Ashur, and builded Nineveh, and the city Rehoboth and Calah. And Resen between Nineveh and Calah: the same is a great city."

The sequence of the Chaldean kingdoms given above is Babylon, Erech, Accad and Kalneh, but the chronological order is the reverse. † We have in fact the following leading kingdoms in Chaldea and Assyria marked out:—

Calneh or Nippur. (B. C. 3800).
Accad. (B. C. 3800-3500).
Erech. (B. C. 3000-2300).
Babylon. (B. C. 2300).
Ashur, the early Assyrian Empire. (B. C. 2300-900).
Calah, the Middle Empire. (B. C. 900-722).
Nineveh, the Sargonite dynasty. (B. C. 722-623).

Moses derives the Kingdom of Assyria from Babylonia and on this he is amply confirmed by modern discoveries of the monuments.

¶ *Genesis, X*, 8.

† Boscawen's *First of Empires*, (1903.)

According to Boscawen§ this expansion from the south to north took place about 3800 B. C. The most important city in the north was Kharran, the same as Haran of the Genesis XI,31. It was to this city Terah took Abram and other members of his family from the city "Ur of the Chaldees" (now Mughier) on the Lower Euphrates), which was once the seat of an important kingdom that rose into prominence and dominated Chaldea after the fall of Nippur, a more ancient kingdom, but later than that of Eridu.

The country of Elam (the present Persian Arabistan) was the seat of powerful kingdoms which at times eclipsed the Chaldean and Assyrian kingdoms and dominated the whole region of the Persian Gulf. From the discoveries made by De Morgan * the early history of Elam can be divided into three periods:—

(1) The Semitic period when the Babylonian influence was predominant, from about 3800 to 2000 B. C.

(2) The Kassite period about 2000 B C.

(3) The Anzante period from 750 B. C. to the Persian conquest.

The occasional glimpses, which modern discoveries of monuments give us of the 1000 years from 2500 to 1300 B. C., show us three powerful contemporary kingdoms vying with one another for supremacy in the regions watered by the Tigris, Euphrates and Karun rivers. There was a time when the Elamite supremacy extended over the whole of Chaldea. The Elamites under their King Kudur-Lagamar (or Chedarlaomer of Genesis XIV, 1?) seem to have taken Babylon and destroyed the temple of Bel-Merodoch; but Khammurabi or Hammurabi, written Amurapi, (supposed to be same as Amraphel of Genesis XIV, 1), overthrew the Elamites in a decisive battle (in B. C. 2340). Khammurabi united all the regions from the Persian Gulf to the Mediterranean into one monarchy. His reign was marked by vast improvements in the irrigation of the country and literary revival. The code of laws of Khammurabi recently discovered is the oldest code ‡ of laws that have been yet unearthed. Though we cannot go so far as to assert that it formed the basis of the Mosaic Code, there must have been much in common in the usages, customs and laws of the Chaldeans and Jews on which both the Codes were built up, *mutatis mutandis*.

§ Boscawen's *First of Empires*, [1903.]

* Boscawen's *First of Empires*, page 13.

‡ *Textes Elamatiques Semitiques* by Father Scheil O. P. (Paris 1902,) being tome IV of the *Memoires de la Delegation en Perse.*

The oldest Laws of the World by C. Edwards,

The oldest Code of Laws by Johns C. H. 1803.

The *Codes of Hammurabi and Moses*, by Stanley Cooke,

The kingdoms referred to above as dominating Babylonia and Assyria were of Semitic origin so far as archæology can show us. But they were preceded by kingdoms, which had a different racial origin. Long before the kingdom of Calneh or Nippur came into existence, there was some 6000 years before Christ a great city called Eridu, situated on the ancient confluence of the Tigris and Euphrates and on the shores of the Persian Gulf, as they existed then. § It was here according to the tradition preserved by Berosus that the fish god (Oannes) came up from that part of the Erythrean Sea which borders on Babylonia to teach the inhabitants of the country between the Tigris and Euphrates letters and sciences and arts of every kind. This fish god is supposed to be the same as *Ea*, the "divine master of law," one of the Triad worshipped by the Chaldeans (Anu, Bel and Ea). The ancient Babylonia was divided into *Sumir* and *Akkad* and the people of both these provinces formed the Sumir-Akkads. The Akkads were a blackheaded race, and it is these people that are supposed to have settled in Lower Babylonia from the Persian Gulf and introduced a higher civilization under their leader Oannes. Who were these blackheads over whom and the Sumerians, the Semitic race ruled later on? Were they the Kyshites of the Hamitic race that had spread itself over Eastern Arabia, Egypt and probably down in Persia and India before the Semitics or the Aryans? Further had these Kushites any kinship with the Phoenicians of whose ancient connection with the Persian Gulf and India we find daily additional evidences? Modern scholarship shows a tendency in answering these questions in the affirmative. ‡

(To be continued.)

J. A. SALDANHA.

§ *Encyclopædia Brittanica*, Vol, XXVI, Article on *Babylonia* by E. H, Sayce,

‡ Rawlinson's *Herodotus*. Notes by Rawlinson on Capt. Durand's *Report on the Bahrein Islands*. J. R. A. S. 1880 p. 201.

Ragozin's *Chaldea (*1900*)*, pp. 122, 154, 160, 163, 191, 199, 209, 227, 246. Boscawen's *First of* Empires *(*1903.*)* *East and West* 1905, pp. 828-37.

N. B. The 10th chapter of *Genesis* derives the ancient kingdoms of Babylonia from the tribes of Cush,

THE EPICS OF INDIA AND GREECE—II.

BY MR. THOMAS C. RICE, B. A.

III. THE social organisation in India at the time of the compilation of the epic corresponded to that instituted by Manu. There were the four classes of Brahmins, Kshatryas, Vaisyas and Sudras. Slaves are mentioned in the sections that bear traces of later origin. The duties of the four classes are prescribed as in Manu's Institutes. Study of the sacred books is enjoined to all the three twice-born classes, showing considerable advance in the art of writing and in the multiplication of books. The Brahman's duties are stated to be what they have always had prescribed to them, to sojourn to holy places, to teach, to minister as priests in sacrifices, and to accept gifts. The Kshatrya should protect the people; his business was war. The Vaisyas engaged in commerce, agriculture and tending cattle. The subjugated aborigines called Sudras were to be the servants of the Brahmins, not to study nor offer sacrifice. ¶ The organisation was similar in Greece. We see the country divided into a number of petty states under kings. In India the country possessed by the Aryans was of much larger extent, comprising all Hindustan; that is, in the time of the poet, not of the original war. About fifteen to twenty Aryan kingdoms existed, the areas of which cannot be determined. At any rate they were of moderate size, the more powerful far exceeding the others. These kingdoms were situated in the midst of extensive forest regions that had not yet been cleared. The wealth of the rajas consisted mostly in cattle and the petty inter-tribal wars were mostly occasioned by expeditions for cattle-lifting. In Greece, the warrior classes who followed the king abroad as heavy-armed soldiers also pursued the occupation of husbandmen in time of peace. As successful wars resulted in an increase of luxury, and the capture of slaves, these began to be employed in all the menial offices. In India, the number of the Brahmins and *Rishis* and the extraordinary veneration paid to them is the phenomenon that finds no parallel except in Egypt. The number and influence of monks and friars in Western Europe in the century before the reformation offers the nearest analogy. In Europe, the clergy were organised into a hierarchy under the Pope,

---

* Udyog. Parv. 38

¶ Udyog. Parv. 28.

and their wealth and dissoluteness excited the envy and contempt of the people. In India, in the Heroic Age, the clergy continued by their learning, their austere morals, inoffensive lives and their poverty to secure the reverence of kings as well as of the vulgar. The *Rishi* class was recruited from all the classes. The Brahmins were never organised into one body and the liberty to marry increased their numbers. The extraordinary sanctity of the priestly class was not a notable feature in Greek society. Agamemnon angrily dismisses the priest of Apollo when he comes to beg for the release of his daughter † and speaks roughly to his own priest Calchas.* Kings were not held in such great respect in Greece as in India. The speech of Thersites, § though it is true it emanated from a man of low standing and foul tongue, would have been regarded as blasphemy in India. The aged and blind king Dritarashtra, in spite of the weakness of his character was regarded with such reverence that his word was law. By virtue of his royal prerogative he was able to abrogate the forfeiture incurred by the Pandava brethren in consequence of the defeat of Yudhishtira in the fatal gambling match. Even the headstrong Duryodhana would have felt it his duty to obey the king had he commanded him to restore their territory to the Pandavas.

(*a*) The social amenities of the Greeks consisted in generous hospitality expressed by placing before the guests ample viands and abundance of wine. We miss the reverence to superiors and elders that we meet with in the Indian poem. In India a herald despatched to another friendly court had first to inquire after the health and welfare of all in the court he visited beginning from the eldest and ending with the youngest. The courteous Yudhishtira even makes inquiries by his herald after the women and the maid-servants in the ladies' apartments. Water for washing the feet and face is offered to the guest as in modern India. The visitor joins his hands together in token of respect to the king, the elders and the royal chaplain; he touches the feet of the king; and when Sanjaya, the charioteer, relates how he carried the king's message to Arjuna and Krishna, he says "I conveyed to them thy message, playing my joined hands on my head." The king of the Matsyas "smelt the heads" of Yudhistira and his brethren. ‡ Satyavati goes through the same action in

† Iliad, I, 20-50.
* Iliad, I, 84-114.
§ Iliad, II, 209-240.
‡ Virata Parv. 71.

respect of Bhishma.¶ On the other hand, Achilles insults Agamemnon, "the king of men" by calling him "a dog in face"; but after their reconciliation, at the funeral games celebrated in honour of Patroclus, when Agamemnon rises to take part in one of the competitions Achilles courteously restrains him, seeing that it was undignified for one of his rank to enter the lists, and awards him a handsome prize by way of grace.‡

(b) Both among the Greeks and the Hindus the dead body was burnt on the funeral pile.§ At the funeral of Patroclus, many oxen and sheep were sacrificed and twelve young men. The corpse was wrapped with the fat of the slaughtered animals whose carcases were heaped up around; four horses and two house-dogs were killed, apparently with the idea that they would be of use to the ghost in Hades. Two-handled jars of honey and oil were placed on the pyre beside the bier. All the ugly features of this ceremony are absent in the funeral rites performed after the battle of Kurukshetra. The rajas of the first rank were identified by the charioteers wrapped in fine linen, and the bodies burned with perfumes; first Duryodhana, then those of the rajas next in consequence, and finally, on an immense funeral pile, all the other dead bodies were burnt together. After this, Yudhistira and his brethren went to bathe in the Ganges according to the rule; and taking up a handful of water for each kinsman that had been slain, they sprinkled it in the name of the deceased. In this rite it is noticeable that the widows of the Kaurava brethren and of the other kings that lost their lives in the battle are not stated to have immolated themselves on the funeral pile with their deceased husbands, but survive them. After the death of the old Raja Santanu, the ancestor of the Pandus and Kurus, "his youthful Rani appears to have lived many years as a matron and queen mother; and it may be remarked that neither in her case nor in that of her daughters-in-law is there any reference to the rite of Sati."* The funeral games that were celebrated at the obsequies of the Greek hero Patroclus and which lend so much animation to the closing scenes of the Iliad were

¶ Udyog. Parv. 174.

‡ Il. XXIII. 892-897.

§ The mention made of the Pandavas pretending to hang up the dead body of their mother in the branch of a tree, if not a mere invention of the brethren themselves, refers to some ancient rite of which no trace probably now exists. It resembles the mummifying of corpses among the Egyptians as well as their exposure, according to the creed of Zoroaster.

* Wheeler's *Hist of Ind.* Vol. I, Pt. II, ch. 1.

a distinctive feature of the Greek character. The grave and sober nature of the Hindus would have thought such amusements as out of place.

As regards marriage customs among the Greeks in Homer's time the bride was wooed, or purchased from her father, with costly gifts. Traces of marriage by capture existed among the Spartans. Penelope tells the lords that sought her hand that other wooers at least brought presents in their hands, but those of hers did but rob where others gave freely; and the taunt produced at once some costly offerings. Bhishma forcibly seized the three daughters of the king of Kasi as wives for Vichitravirya and challenged the father and the other suitors to battle. † In the episode of Chandrahasa and Bikya, the marriage ceremony was of a very simple character; the Brahmins merely tied together the skirts of the bride and bridegroom and they became husband and wife. Devayani says to king Yayati that the mode of contracting marriage among the Kshatriyas was for the man to take the woman by the hand. The maiden in India, in the Heroic Age, had the free right of choosing her husband, but choice fell on the strongest and ablest warrior. At the nuptials of Draupadi, the bride entered carrying a nuptial garland on her arm, and was introduced by her brother to all the assembled suitors A bow of immense size and stiffness was produced; the candidate had to string the bow and shoot five arrows through a revolving disc at a target placed beyond. The maid threw the garland over the shoulders of the warrior who distinguished himself most in the contest. The similarity is apparent in the scene in the Odyssey at the palace of Ulysses, where Penelope offers herself as a wife to the suitor who could bend and string the bow of Ulysses. Custom did not restrict the Kshatriya kings and princes to one wife. Arjuna besides Draupadi, married Subhadra the sister of Krishna; the daughter of Virata was offered to him in marriage in spite of this fact, and he subsequently married the queen of the Amazons. Pandu had two wives; Vichitra-virya had two and might have had three. The custom of polygamy survived as a singular usage in the marriage of the Pandavas to the same wife.¶

A coronation is not described in the Iliad. A crown was not a symbol of regal power among either the Greeks or ancient Hindus. Arjuna and Duryodhana had their heads decorated with crowns. Both

† Udyog. Parv. 178.

¶ According to Wheeler, polygamy is a necessity among an invading soldiery encamped in hostile territory remote from their own, having left their families in their old homes.

were juniors in rank to the installed Maharajas, Dritarashtra and Yudhistira. In the Mahabharata the hasty installation of Karna is effected by placing him on a throne, holding the red umbrella over his head, fanning him with the yak-tail and presenting gifts of golden coins, grain and water-jar to be touched by him. At the installation of Yudhistira after the war the ceremonies were more elaborate, but the general tenor of them was the same. Jars of water, containing a number of specified herbs, was poured over the head of the Raja, while the proper mantras were being chanted by the officiating priests.

(*c*) As regards the status of women in India they led a freer and more joyous life in the old times than in the seclusion to which they are now committed. In the episodes of Sarmishtha and Devayani Sakuntala and Bikya we read of young women of the higher classes straying with their maids without male escort and indulging in games and noisy merriment. The same liberty is allowed to Nausicaa, the daughter of king Alcinous, in the Odyssey, The love making is done by the young people without the interference of parents; and the gallantry of the young men is more like what we might imagine in the courts of the Provencal princes contemporary with Chaucer and Edward III of England, in the middle of the 14th century than on the banks of the Ganges in the 3rd century B. C. The independence of women in India was even greater than in Greece in the Homeric period. The daughters of kings in Greece were disposed of at the will of their fathers, and the choice of a husband for them was guided by diplomatic reasons. Agamemnon offered his daughter as a bribe to Achilles to secure his assistance without consulting the girl's wishes.

The occupations of the women in their chambers show a great contrast. The women in the apartments of the kings in India seem to have spent their time in idleness, singing and dancing, or story-telling, and playing with dolls, as in the palace of Virata King of Matsya. * The servant girls were engaged in pounding unguents to anoint the face and body. Compare with this the occupation of Penelope, the wife of Ulysses, and her maids in the *Odyssey*. Penelope "had set up a mighty loom in which she wrought diligently to complete, as she professed, a winding-sheet of delicate texture for her husband's father." When the news of Hector's death was carried to his wife she was "in an inner chamber, ... weaving a double purple web, and embroidering therein manifold flowers." Even the fickle queen Helen when restored to her place in Menelaus' household is seen

* Virat. Parv. S. 11; *et seq.*

engaged in making some delicate fabric of wool tinged with costly purple dye. A silver basket carried the wool and she held in her hand a spindle. The refinement here pictured resembles a lady's drawing-room of to-day with the lady's work basket, knitting needles and Berlin wool. In India owing to caste organisation weaving and embroidery are done by men of a particular caste. The princesses in the palaces of kings would have felt degraded had they had to do work like this or to be engaged in washing their own clothes like the princess Nausicaa and her maids in the Odyssey. Of Draupadi in her home at Indra-prastha it is said that "Retiring to bed last and waking up first, she looketh after all down to the cowherds and shepherds." § The wifely duties in Greece and India differed. In India, hospitality, and attention to the wants and comforts of menials were regarded as duties. In Greece the servants of the household, as well as the swineherds and neatherds were slaves who did not, as a rule, draw much sympathy from their masters.

IV. The Greek princes on the field of Troy never spared an enemy, however abject might be his submission, however pitifully he might cling to the knees of his conqueror, offering untold sums of brass and gold for his ransom. Achilles slew beautiful young boys as mercilessly as adult foemen, and sacrificed twelve young princes at the tomb of his friend Patroclus. At the sack of Troy neither men women nor children were spared. Pyrrhus, the son of Achilles, who had all the ferocity of his father, slew the aged Priam at the altar where he had taken refuge, flung the little son of Hector over the ramparts, and sacrificed a daughter of Priam at the tomb of his father. Compare with these barbarities the laws of war as laid down by the Hindu poet. "Weapons must never be made to descend upon women and kine and Brahmins". † The exemption is extended elsewhere to those whose food is eaten as well as those "that yield asking for protection". ¶ The rules of war laid down by Bhishma and Drona for the guidance of the combatants in the anticipated battle of Kurukshetra are humane and generous, though Wheeler observes of them that no distinction is made between treachery and stratagem and that the compilers of the code were Brahmins who knew nothing practically of war and its usages. ‡ The rules were, (1) that after the actual battle of the day was over,

§ Sabha Parv. 65.

† Sabh. Parv. S. 41;

¶ Udyog Parv. 35. These generous sentiments are out of keeping with the injunction given in S. 28.—"Religious merit is acquired by putting the Dasyas to death."

‡ Wheeler's Hist. of Ind. Vol. I; Pt. II; ch. 2.

the combatants were to mingle in friendly intercourse. We find some understanding of this nature among the Greeks during the truces proclaimed. (2) The battle was to be conducted without stratagem or treachery. Here no distinction is made between the two. The Greeks used every possible kind of stratagem for foiling the enemy. This rule was not observed at Kurukshetra; Duryodhana was disabled by a foul blow, and Krishna and Arjuna abetted in the commission of the wrong. Drona was killed by an artifice which cannot be distinguished from a gross breach of the rule. Karna was taken at a disadvantage and slain. Yudhistira expects Shalya to be the charioteer of Karna and advises him to "dispirit the vile son of the charioteer" as far as he could with contradictory advice fraught with harm to him, and Shalya consents to the plot. (3) The man who fled and the non-combatants like the charioteers and drum-beaters were to be spared. (4) Those similarly equipped were to fight together; horsemen, elephant-riders, chariot-warriors and footmen, each against each,—a rule that cannot possibly be observed. (5) When warriors were employing words only no man amongst them should use arms. The wordy warfare in the Iliad and Mahabharata elicited much eloquence and delayed the action to a degree vexatious to the impatient reader. "Puerile dialogues have been introduced (in the Mahabharata) at every fluctuation of the fortunes of the war........... the wearisome stream of senseless talk, extravagant fables, and irrelevant disquisitions is so foreign to European tastes and ideas and so wanting in historical significance as to be positively nauseous to enlightened readers." § (6) No man shall take arms against another without giving him warning;—a condition impossible in serious warfare. (7) When two combatants are engaged no third man shall interfere. These rules, however quixotic they may seem, denote an honest desire to ameliorate the conditions of war which was deserving of the highest honour. The Church in Europe in the Middle Ages made similar efforts with indifferent success, but more credit is due to the Indians who anticipated the Hague conference by more than 2000 years.

As to the weapons of war, the javelin was not used in India; it is seldom referred to; at any rate it was not the usual weapon. In the fights in the Iliad, the warriors are armed with two javelins, one in each hand. They also wore swords slung over the shoulder by a baldrick, and used when the combatants closed in fight, after throwing their javelins. In India the bow and arrow were the chief weapons.

§ Wheeler's Hist. of India; Vol. I; Pt. II; ch. 12.

Arjuna's fights are all with his terrible bow, the *Gandiva*. Among the Greeks the shield was an indispensable weapon. The most consummate talent is employed by the poet of the Iliad in describing the embossed work on the shield of Achilles, made for him by the architect of the gods; and if the description accurately represents the workmanship on an existent shield, the progress in engraving and embossing in Homer's time must have reached the highest standard of excellence. No such work of art is mentioned in the Mahabharata; indeed the shield was uncommon and is seldom referred to. Swords, or rather scimitars were used "manufactured in the country of the Nishadas." One was decorated with the mark of a toad; the quivers containing the arrows were painted with the images of animals; the staffs of the bows had also carvings of animals on them. Bows and arrows, the chief weapons used in India were not capable of much ornamentation. In the elaborate description of the bows of the Pandavas given in the preliminary sections describing the battle between Arjuna fighting on behalf of the Matsyas, on one side, and the Trigartas and Kauravas on the other * *Indragopakas* (a species of Indian beetle) made of gold are mentioned as among the ornaments of the bows. The description reminds one of the *scarabs* or beetles engraved upon cornelian and other stones forming one of the most curious finds in Etruria, and suggesting an Assyrian origin for both. The war-chariot was in use both in India and Greece at the periods to which the epics refer. It was evidently a two-wheeled chariot, capable, of holding two warriors, one holding the reins, and the other fighting. † In the battle referred to, King Virata's son held the reins for Arjuna; at Kuru-kshetra Krishna did that office for Arjuna. Achilles goes forward to retrieve the fight for the Greeks against the Trojans, Automedon similarly acts as the car-driver. Achilles' chariot was according to Homer drawn by three horses; Arjuna's, in the battle we refer to, by four. Judging from representations in sculpture the three horses were yoked to the car side by side; the four must have been yoked, two and two. In India a pole ascended from the body of the chariot bearing a banner. In the battle of the Matsyas with the Trigartas aided by their respective allies the Pandus and Kurus the Hindu poet gives us the emblems painted on the banners; an ape with a lion's tail was upon Arjuna's banner; Kripa's emblem was a golden altar; Duryodhana's an elephant on a

* Virat. Parv. S. 42.

† In the Assyrian bas-reliefs unearthed at Nineveh their are representations of warriors fighting in cars, which probably give a very good idea of what must have been the martial equipment of the combatants at Kuru-kshetra.

ground of gold; Bhishma's a blue flag bearing the device of five stars with a sun in the centre; * Drona's, an elegant waterpot worked in gold; the Matsya king's emblem was a golden lion. This advanced civilisation is more characteristic of the middle ages of Europe than of the third century B. C; and would imply, to say no more, a very late origin for some parts of the Mahabharata. Readers of Scott's poetry will be reminded of the banner of King James IV of Scotland at Flodden, in which "the ruddy lion ramped in gold." Each warrior had a distinctive weapon among the Hindus. The plough-share was the weapon of Valadeva, the brother of Krishna. The discus spoken of as the celestial weapon of Krishna is not sufficiently well described to enable us to conceive it. It appears to have been a circular plate of steel with a sharp edge, in other respects like a quoit, whirled from a sling. The warriors, Bhima and Duryodhana, were expert in wielding the mace. Arjuna's weapon was the bow. To shield the fingers from abrasions caused by the bow-string, gloves made of iguana skin were worn. The sword was worn, but we do not remember mention of a duel with swords. The *Shatagni* hurled by king Shalwa and caught by Krishna ‡ is explained as the ancient Indian rocket. It was evidently a missile, and if a cannon ball, it either shows the lateness of the time when this section was composed or the early acquaintance with some kind of explosive. The warriors carried conch shells which were blown with a sound terrible to hear, and which seems intended not to summon warriors to the fray, but to strike terror into the enemy. Arrows shot from bows were the weapons in most common use; but these arrows in the usual fashion of Hindu poets are represented as performing the most extraordinary feats; as capable of destroying elephants, slashing off heads, cutting through a flag-staff, and in short performing the work of half a dozen different implements of war. They are shot off by the famous warrior Arjuna with a rapidity unequalled by any modern Maxim gun. In explanation and as a check to any note of incredibility among the audience the poet tells us that the arrows were the gifts of the gods Indra, Varuna, Vayu and Agni. The description of battles is the weakest point in the Hindu bard. It is evident he is not a warrior and merely drawing from imagination. Homer delighted in describing the clash of swords and the rattle of armour, and his battle scenes are full of a spirit and life which take away the horror from the scenes he

* Elsewhere, a palmyra tree is stated to have been his emblem.

‡ Udyog. Parv, 47.

describes. Homer's heroes when no other weapon is at hand lift up stones and hurl them at antagonists. Thus Diomedes overthrows Aeneas with a stone that no two men of our days can lift; Ajax hurls a huge stone at Hector which makes him spit blood. Hector raises a stone "that not two best men of the people, such as mortals now are could lightly lift from the ground on to a wain" and flings it at the massive portals of the Grecian ramparts that guarded their ships and bursts them open. The poet apologises for this modest exaggeration by the statement that "the son of crooked-counselling Kronos (Zeus) made it light for him." Lastly Athene smites Ares on the neck with "a stone, black, rugged, huge, which men of old time set to be the land-mark of a field. Mars falls, covering seven roods with his body.¶ The hyperboles of Homer are mostly of this kind, where the gods are brought in person upon the field, as when the poet says—"brazen Ares bellowed loud as nine thousand warriors or ten thousand cry in a battle." When the Hindu poet warms in his description he goes on to say "And the field of battle was bestrewn with severed heads, decked with turbans and ear-rings and neck-laces of gold. And the earth looked beautiful by being scattered all over with human trunks mangled by shafts and arms having bows in their grasp and hands decked with ornaments. And in consequence of heads cut off by whetted shafts ceaselessy falling on the ground, it seemed as if a shower of stones fell from the sky."† All these deeds are the achievements of a single hero Arjuna.

In Greece the bow and arrow were not used in battle by the foremost warriors. The best archers mentioned by Homer, Paris and Pandarus, belonged to the Trojan side. The bowmen consisted of Paionians, who came as allies of the Trojans "from far away in Amydon, from the broad stream of Axiss". The best archer among the gods was Apollo, called "Lykian", that is, born in Lykia, the native country of Pandarus.§ The defensive armour mentioned in the Mahabharata are the coat of mail or chain shirt. Much skill must have been acquired in the manufacture of this article. Even elephants are spoken of as sheathed in mail armour. The helmet is not mentioned, though the head-piece worn by Arjuna is, by some, taken to be a helmet. Turbans were generally worn. Among the Greeks, a description of Agamemnon's armour given in the Iliad will serve as a

¶ Iliad, XXI. 395-425.

† *Virata Parva*, S. 62.

§ In Asia Minor.

type. "Then he rose and did on his doublet about his breast, and beneath his shining feet he bound on fair sandals and thereafter clad him in the tawny skin of a lion, fiery and great, a skin that reached to the feet, and he "grasped his spear". His brother Menelaus "with a dappled pard's skin first covered his broad shoulders and he raised and set on his head a casque of bronze and took a spear in his strong hand". Menelaus wore an inwrought belt, and a curiously wrought breastplate. The belt was clasped with golden buckles, and the doubled breast-plate met them. He also wore a short kilt of mail that covered the thighs. The armour that the divine architect Mulciber forged for Achilles consisted of a beautifully wrought shield, "a corselet brighter than a flame of fire", a massive helmet with a crest of gold set thereon, and greaves of pliant tin. Let us enter into his tent with Homer and see how Achilles arms himself. "First on his legs he set the fair greaves fitted with silver ankle-pieces and next he donned the cuirass about his breast. Then round his shoulders he slung the bronze sword, silver-studded; then lastly he took the great strong shield...........He lifted the stout helmet and set it on his head, ...the horse-hair crested helmet; and around it waved plumes of gold.........From its stand he drew his father's spear, heavy, and great and strong; that spear, could none other of the Achaian's wield" ‡ The Indian warriors were gorgeous in their attire; their civilisation was more barbaric; most of the precious stones, diamonds, pearls, emeralds, rubies, sapphires were known to them and employed in personal decoration, besides gold and silver. They wore garlands and chains of gold; some decked their heads with jewelled crowns; they had on wristlets and armlets of gold, ear-rings in the ears, and turbans on their heads. Bhisma had a white umbrella over his head; attendants fanned the more luxurious of them with the long hairy yak-tails.

(To be continued.)

THOMAS C. RICE.

‡ Iliad; XIX 363-396; The translations of the Iliad are all from the literal prose version of Myers, Lang and Leaf.

THE MATRIMONIAL CUSTOMS OF THE NAYARS.

BY MR. K. KANNAN NAYAR.

THE matrimonial customs of the *Nayars* have aroused the curiosity of both the scientific and the ordinary observer. To the former it is a puzzle that rigid notions of the bond of separate marriage* co-exist in the Nayar society with the maternal line of family descent; while the ordinary observer is surprised to find that in spite of the progress the people have made in civilization they still retain a form of marriage which does not recognize son's right to inherit the father's property. The scientist, who attempts to explain all social phenomena as the results of definite sociological laws, has been led to share with the civilized world the view that son's right to inherit father's property is a natural consequence of the bond of marriage. This view may be correct regarding societies in which the institution of marriage has been the result of a process of internal social evolution. But in the Nayar society the institution owes itself not to any such process but to an external influence brought to bear upon the society by an interested people. Marriage, among the Nayars, is indeed pure and simple, unmixed with considerations of civil rights of property—a marriage for the sake of marriage alone. It is not an institution intended, as in more advanced Hindu Societies, for the perpetuation of family, but a social arrangement intended for the peaceful satisfaction of that "blindest appetite" of man. Such an arrangement is evidently possible without the slightest disturbance of the civil laws regulating inheritance or the transfer of property.

Although marriage among the Nayars does not give rise to any right of property, ‡ not only is the marriage tie sufficiently respected, but the love between wife and husband or between father and child is as strong as among any other people. Mr. Logan, who was the Collector of Malabar for a long time, has spoken of the Nayar's bond of marriage in these terms:—"Nowhere is the marriage tie—albeit informal—more rigidly observed or respected than it is in Malabar;

* This term is used as opposed to "communal" or "tribal marriage" which is the characteristic feature of a society in which only the female parentage of a child is known.

‡ Marriages under the "Malabar Marriage Act of 1896" are exceptions to this rule. It should be remembered that the right of maintenance which is allowed to a child under the Criminal Procedure Code, is not a right rising from marriage.

nowhere is it more jealously guarded or its neglect more severely avenged." It could not be otherwise, for love exists in the hearts of Nayar wives and Nayar husbands unalloyed with considerations of civil rights and family-perpetuation and cemented by the mortar of innate feelings.

The description of the Nayars' marriage customs given by several writers has misled foreigners to make certain blundering statements. "No Nayar son knows his own father," says Francis Day in his *Land of the Perumals.* But long before Francis Day wrote, the Nayars had adopted the custom of separate marriage and polyandry had begun to be looked upon with disfavour. Most probably the foreigner was misguided by his informants in the same way in which he was misled to state that "*Moothathu* belongs to the barber class" or that "*Pottis* or *Pattar* Brahmans reside in separate rooms in Nayar houses." Again elsewhere in his *Land*, the same author writes that among the Nayars "a woman usually does not co-habit with her husband, but after being married receives any other man whom she chooses." "If a Nayar lady gets tired of her husband she dismisses him" is another blundering assertion once published in an English periodical. Similar scandalous talks about the sexual morality of the Nayars, heard also from the mouths of *Paradesis*, are, I believe, the outcome of a general misconception that conjugal fidelity and rigid matrimonial customs are possible only in communities tracing family descent in the paternal line. Here are, however, the statements of a few persons who have stayed in Malabar and taken pains to understand the customs of the Nayars. Mr. Wigram, who defines the Nayar marriage as a "contract based on mutual consent and dissoluble at will," writes in his *Commentaries on Malabar Law*, "Although the union can be terminated at pleasure, although the children have rights only in the property of the mother and no claim whatever to that of their father, and although the father has legally no control over the children, the union is nevertheless a marriage. The assertion lately made in an English periodical that if a Nayar lady gets tired of her husband she dismisses him is not less inaccurate than is the definition of Nayars as the landowners of the West Coast." Mr. Fawcett, in his Madras Museum Bulletin on the *Nayars of Malabar*, assures us that "lubricity has no more followers in Malabar than elsewhere." To one who has heard of the mysteries of social life in London or Paris, or who, like the writer of this article has had the occasion to peep deep into the social lives of South India, the assertion made by Mr. Fawcett would require no confirmation.

The statement, quoted in the previous paragraph that a Nayar woman does not co-habit with her husband but after being married receives any other man whom she chooses, appears to be founded on the mistaken notion that *Kettukallianam* is the wedding ceremony of the Nayars. It is not, even now, unusual with writers on the subject to describe *Kettukallianam* as the important *marriage* ceremony of the Nayars. Almost every Nayar officer in Government employ when applying for leave on account of the *Ketlukallianam* of his daughter or niece, states in his application that he has to attend to the "marriage" of the girl. The ceremony is generally mentioned as marriage even in the letters of invitation sent by Nayar gentlemen in these days. A certain Nayar gentleman, in giving evidence before the Malabar Marriage Commission, even went to the length of identifying *Kettukallianam* with actual marriage. Although these may be taken as evidences of a growing tendency in the Reform Party to have the actual marriage ceremony of the Nayars replaced by *Kettukallianam*, the distinction between the two ceremonies is still preserved and the popular mind views *Kettukallianam* as an essential ceremony to be performed *before the girl's marriage.* This ceremony is not intended even for the betrothal of the girl to a particular man, but is one instituted under Brahman influence as an important *Kriya* (sacrament) antecedent to marriage and intended, as the popular saying † indicates, for dubbing the girl with the status of Amma, a woman fit to be married.* The ceremony, however, was orginally an imitation of the Brahman marriage and consequently we find in connection with it the *locum tenens* of a bride-groom, the function assigned to whom being not to marry the "bride" but to attach to her body (neck) the emblem—called Thali—of her fitness for marriage. It is evidently to this misnamed bridegroom Mr. Francis Day refers as "husband" in his statement quoted above, and by the word marriage he evidently meant *Kettukallianam*.

"The alliance between a man and a woman in virtue of which they live as husband and wife" is, among the Nayars, called "Sambandham; ‡ and the ceremony by which a man and a woman enter

† The saying is "*Thāli Ketti Amma āyi*, which means a woman has become an *Amma* when her *Thāli*—tying ceremony is over.

* That the word *Amma* is used here to mean woman fit to be married may be inferred from the fact that the term is added to the name of every woman whose social status permits her marriage or who is a widow, while it is not added to the name of a *Deva-dasi* who is considered unfit to be married.

‡ *Bandhavam* and *Gunadosham* are other terms used chiefly by the Nambooris. There are also other local terms such as *Veetaran-keruka* and *Oozham-porukkal.*

into *Sambandham* is generally known as 'Putaka-kota' or 'Putaka-muri'¶. Although several accounts of this ceremony have recently appeared in print none of them can be said to be a description common to the whole of Malabar. Nor is a common description of the ceremony possible because its details differ in different localities. The essential part of the ceremony is the gift of a few pieces of cloth to the bride made by or on behalf of the bridegroom in the presence of a few *Inangans*, † or in the absence of such, in the presence of a few *Karakkars* or Villagers. This *Putaka-kota*, or giving of clothes, is celebrated at night and in the house of the bride. There are some localities in the British District of Malabar, where even this essential part of the ceremony is not performed on the appointed night but in such cases the marriage is not consummated until the presentation of clothes is actually made. In these days, however, many more items are usually tacked on to the ceremony, these depending upon the peculiar fancies of the parties concerned and the means at their disposal. Grand feast, *Dakshana* (money-presents) to Brahmans, exchange of wedding rings between the bride and the bridegroom, mutual garlanding of the two, distribution of betel-leaves and tobacco, presents of clothes to *Inangans* and friends, musical entertainments and even processions may now be found connected with the ceremony. But it has to be remembered that a marriage entered into by the parties without any previous announcements or even a formal ceremony, is held as valid as the one celebrated with the grandest of festivities and public demonstration, provided that the union is not prohibited by the rule of caste or consanguinity and that the parties are prepared to publicly admit their having entered into *Sambandham* with each other. This shows that the Nayars have a very simple form of marriage, which cannot be made simpler but may be made as grand, costly and ceremonious as any reformer may wish it to be.

Simple as the form of marriage is, the union nevertheless involves certain mutual obligations between the wife and the husband. The husband is bound to supply "clothes and oil" to the wife besides a few sundry articles on the three important festive occasions of *Onam*, *Vishu* and *Thiru-athira*. A man failing to supply these is considered to have discontinued his Sambandham with the woman. A wife in

¶ *Kitakkora* and *Pattin-kacka-ituka* are terms used respectively in the Palghat Taluq and in the cases of women belonging to Royal families.

† *Inangan* is a member of an *Inangu*, this being a community of a number of Tarwads the members of which may interdine or intermarry and are bound to assist one another, if required, in the performance of certain social and religious rites.

her turn is bound to dedicate herself exclusively to the husband and to live with him or in his Tarwad whenever called upon to do so provided that the locality where she is required to stay is not a prohibited one.* In North Malabar and South Travancore, a wife permanently lives in her husband's house and is maintained out of the property of the house. In Malabar, generally, the widow of a deceased member of a Tarwad is supplied with "clothes and oil" by the *Karanavan* of the Tarwad until she is remarried.

The mutual obligations mentioned above, besides being meagre, are not such as can be enforced by any process of law. Ther is no rule connected with the institution, which prohibits a husband or wife divorcing the other at any time; consequently there can be no action against a husband for the recovery of the "arrears" of clothes and oil, or against a wife for the restitution of conjugal rights. Nor can there be, from a lawyer's point of view, any charge of adultery against a wife, for she might easily answer the charge saying that she has had a change of husband. For these reasons and because *Sambandham* "founds upon it no rights of property or inheritance" the modern courts of law have refused to recognise it as a marriage. Nevertheless, *Sambandham* is a marriage recognised by the Nayar society and those who have adopted it do not feel the need of a lawyer or the necessity for court's interference in their matrimonial affairs.

Regarding the origin of the Sambandham form of marriage the popular view is that it was prescribed by the Namboori Brahmans so as to meet their selfish ends. According to the custom of these Brahmans only the eldest son of the *Grihastha* of an *Illam* marries a woman of their own community, the remaining male members being permitted to form alliances with women of other communities not lower in caste than Nayars. Although the Namboories follow the paternal law of inheritance, their families are rarely divided and the property of every family is held and managed by the Senior male member of the *Illam*. It was therefore the common interest of the Nambooris to see that the alliance between a male member of their community and a Nayar woman did not make it binding on him to maintain the woman and her children and that he was free to give up

*. In certain parts of Malabar Nayar women are confined within their own villages being prohibited from going beyond certain fixed limits. Thus, the women of North Malabar do not transgress their Southern limit of Korapuzha and those of Polanad are confined between Korapuzha on the north and the Chalian river on the South. In ancient days no Nayar or Namboori could go south of Quilon without forfeiting his caste.

the alliance at any time he pleased. In the view of the Nambooris such a loose alliance could not be anything more than a concubinage and was entirely different in character from the marriage of the eldest sons of their *Illams*. It might therefore be reasonably supposed that if the Nambooris had any hand in instituting a system of marriage among the Nayars they would have so worked it up as to make the marriage as loose as *Sambandham* theoretically is at present. But we have no evidence to show that this form of marriage was prescribed by the Namboories in place of a better one which the Nayars had formerly followed. On the other hand, we have some reasons to believe that the Nayars had no regular system of marriage before they began to recognise *Sambandham* between a man and a woman. For, in the first place, there is not in the Malayalam language—the language of the Nayars—a single word denoting a marriage relation, unless we chose words derived from Sanskrit which was unknown in Malabar before the advent of the Aryans (the forefathers of the Nambooris). While we find in the other Dravidian languages separate terms of their own for husband, wife, father-in-law, mother-in-law, son-in-law, daughter-in-law etc., these relations of marriage are denoted in Malayalam by words imported from Sanskrit. † This fact clearly shows that before the *Nambooris* whose mother-tongue was orginally Sanskrit, settled themselves in Kerala the Nayars did not recognise any relationship of marriage, that is, they had no regular marriage at all. *Secondly*, we find in the Nayar Society certain traces of the "communal or tribal right in women." Even at the present day any male member of an *Inangu* is admitted to have a right to marry a woman belonging to the *Inangu*, provided that conditions regarding age etc., are favourable and that the man and the woman do not belong to the same *Tarwad* or to near or distant *Tavazhis* of the same *Tarwad*.

† Illiterate people sometimes use *Nayar*, *Kotukkunnavan* (=giver) and *Chellunnvan* (=he who goes) for husband; and *Pennu* (=woman) and *Achi* (maid-servant, or woman) for wife. But these are evidently terms used for want of appropriate ones. *Sambandhakaran* (literally the doer of *Sambandham*) which is now the common term for husband has its first part derived from Sanskrit. The subjoined table shows the words found in the other chief Dravidian tongues.

	Telugu	Ṭamil	Canarese
Husband ...	Perimeti	Kanavan, Kozhunan	Ganda
Wife ...	Pellam	Illal, Manavi	Hendathi
Father-in-law ...	Mama	Maman	Mavan
Mother-in-law ...	Aththa	Mami, Aththai	Aththi
Son-in-law ...	Alludu	Mappila	Aliya
Daughter-in-law	Kodalu	Marumakal	Sosi

Although this right is sometimes disregarded from considerations of wealth &c., it was until a century ago so much respected that even a married woman was sometimes compelled by local chiefs to accept as additional husbands those of her *Inangu* who wished to marry her. It was very probably the exercise of this "tribal right", which gave rise to the custom of polyandry among the Nayars—a custom that has now entirely disappeared except in a few of the eastern up-country villages of Travancore. From the existence of the said right of an *Inangan* we may reasonably infer that not very long ago the Nayars had recognised "communal right in women" and had no instances of marriage in their society.

There are some, however, who think that the Nayars had formerly observed the rule of paternal lineage and that *Kettukallianam* was the ceremony by which marriage was celebrated among them. Not only is such a supposition untenable before the facts mentioned in the previous paragraph; but there are strong reasons to think that before the institution of the Sambandham form of marriage the Nayar Society existed in a lower strata of civilization than at present. *Firstly*, a retrograde step such as the reversion from the paternal rule of family descent to the maternal rule is unknown in the history of social evolution, and is opposed to the natural growth of human feelings. *Secondly*, if *Putaka-kota* had taken the place of *Kettukallianam*, the latter ceremony would have been gradually abandoned and would not have attained the importance which is even now attached to it.

Those who hold the opinion that the Nayars, in former times, had regular marriages and had adopted the *Makkathayam* rule of inheritance attribute to the evil intentions or selfish motives of the Nambooris any peculiarity of the Nayar Society which is condemned by modern civilization and which does not stand the test of the laws of social progress hitherto discovered. I cannot, however, agree with those of my brethren who, wiser as they have grown, think that our forefathers were so foolish as to abandon a form of marriage involving rights of property and adopt another prescribed by the Nambooris with the object of meeting their selfish ends. Nor am I prepared to believe that the Nambooris were so much opposed to the advancement of the Nayar Society as to force upon them a custom which would degrade them in the eyes of others. The Nambooris, like any other people, might have been very anxious to secure their own interests, but there is nothing to show that they secured those interests at the cost of the morality of the Nayars. It is reasonable to think that the

condition of the Nayar Society was such that a Namboori or any other man of equal social status might easily and without violating the customs of the people form alliance with a Nayar woman, at the same time not binding himself either to maintain her or to continue the alliance for any definite length of time. For the reasons already given I am inclined to believe that *Sambandham* was the first form of marriage ever established in the Nayar society, that it was introduced by immigrants from other parts of the Dravida country—Nambooris included—with the object of securing for them the privilege of taking Nayar wives and that *Kettukallianam* was prescribed for destroying the "tribal rights" in women which the Nayars had possessed.

In respect of marriage the Nayar society has indeed progressed from the "communal stage" to what may be termed the "individual stage" *i. e.*, the stage in which every man has a wife exclusively for himself. The usual course of evolution from the "communal stage" taken by societies in general, is to what may be called the "Family stage" *i. e.*, the stage in which wife and children enter into the family of the husband and become his heirs. But the course taken by the Nayar Society is evidently different, for although the Nayars have separate marriages they do not recognise the right of children to inherit father's property nor allow wife and children even a claim for maintenance iu the husband's property. This appears to be due to the fact that marriage, among the people, was not the result of any internal process of evolution, but was copied from examples set by others who found that they could themselves be benefitted by such examples.

The freedom with which a Nayar husband or wife may effect a divorce at any time, is considered by some as a glaring defect in the matrimonial customs of the Nayars. Viewed from the theoretical standpoint, this freedom might appear to be a social evil ; but it is in truth a great bliss among people who possess a strong sense of moral obligation and among whom feelings of love have become natural. Moreover, it is easy to conceive that love will be more passionate and therefore stronger when left free than when it is controlled by social regulations. To compel a woman to continue to accept as husband a man who ceases to return the love, is evidently one of those acts of imprudence which man often commits in the name of social sanctity in his eagerness to lead Nature along the paths opened by him to be devoid of the thorns of evil. Such a compulsion is in no way better

than allowing the man to commit rape upon the woman. Love is really ungovernable by social laws; and though naturally ever active it ceases to act the moment it meets with anything repulsive. We find clear illustrations of these truths in the Nayar society, for in it more than 90 per cent. of marriages are permanent and remain undissolved in spite of the existence of full freedom in the matter of divorce. The instances in which this freedom is exercised are not more than those in which husbands and wives in other communities disagreeing in their nature and ill-treating one another groan under the irrevocable bond of marriage. It might even be supposed that the said freedom has been instrumental to almost completely destroying polyandry among the Nayars just as it tended to bring about the change from polygamy to monogamy among certain Western nations.

While advocating so much the cause of the said freedom I do not ignore the power it has got to undermine social morality. In every society which aims at the establishment of good conjugal morality and in which divorces may be effected with much ease and at the will of either party, it is highly necessary that there should be sufficient check upon capricious divorce effected merely because the party effecting it possesses the freedom to do so. In the Nayar society such checks are not entirely absent, for in several cases the "control of *Karanavans*" and public opinion of *Inangans* and *Karakkars* act as strong checks upon all capricious conduct. And in Travancore, thanks for the present day influences, the judicial tribunals have begun to recognise Nayar marriages and take cognizance of cases of whimsical divorce. These checks, however, are not sufficient, for they are neither extended to all cases nor headed by those who consider themselves above the level of ordinary souls. How a divorce should be effected so that it should be recognised by the society would be an interesting problem for the Reform Party to solve.

The most regrettable feature of the Nayar's matrimonial customs is that they do not bind husband and wife or father and son into a united family. That wife does not enter into the family of the husband and father and son belong to separate families is evidently the consequence of the *Marumakkathayam* law of inheritance still followed by the Nayars. If this law be substituted by the *Makkathayam* law, and if the manner of effecting dissolution of marriage be so prescribed as not to tamper with liberty in love, the Nayar marriage will deserve to be acknowledged as one of the very best obtaining in civilized societies, being free from uncherished restrictions and costly ceremonies which are the curses of most societies in the "family stage" of social progress.

K. KANNAN NAYAR.

MILK AND ITS RELATION TO DISEASE.

BY MR. P. PALPU, L. M. S., D. P. H.

MILK is a *natural* food. Most of the food materials used by man have other functions in Nature, while milk has apparently no function other than as food. It is Nature's own food for the mammalian babe, and is provided just before the babe itself is born.

2. Being natural, it is a *complete* food in itself i. e., the milk of an animal contains all the constituents necessary for the proper development of its own babe, and when fed on such milk, the babe gets complete nourishment and requires no extraneous food of any kind. The various constituents required by the babe are there in such due proportions that milk is also known as a *perfect*, *typical* or *model* food.

3. In the case of the adult, however, milk is too dilute, and unpleasantly large quantities have to be taken if it should, by itself, supply the proper quantity of nourishment (Nitrogen and Carbon) required, especially in his ordinary occupations of life. It is, however, a valuable supplement to other foods in common use. Being liquid and nourishing, milk is particularly suitable for the aged and the invalid. To vegetarians, it is a food of great importance and as such it and its products generally constitute portion of their daily diet. Its value in their case lies in the fact that its composition is such that it would supplement deficiencies that are frequent in most vegetarian diets. It is, moreover, the only animal food that finds a place in their dietary.

4. To us Hindus, milk is of special significance. Though actually an animal secretion, it is considered to be the purest and the most sacred food on earth, and as such the most acceptable offering even in our temples. It is *Amrith* itself, and is what contributes to the sanctity of Motherhood which, to us, is Divine. It raises the status of a wet nurse and even that of the cow and invests them with the sanctity of a Mother.

5 The fact that our food has an influence on our nature has long been recognized in this country, and the Indian classification of foodstuffs into *Satvic*, *Rajasic* and *Thamasic*, is based mainly on this influence. It is commonly believed in parts of India that the first milk given to a babe influences its character more or less in after life and in consequence, women of specially good nature are often sought

after to nurse a babe for the first time. According to our own classification milk is a *Satvic* food, and as such, it forms the diet prescribed for and preferred by persons who practise *Yoga* or lead the general life of a recluse.

6. In symbology, milk is said to represent knowledge and purity, owing probably to its colour, its nature and the belief that the slightest contamination would spoil it altogether. An ocean of milk is said to stand for extensive knowledge and absolute, lasting purity. Knowledge and purity are correlative, and essential in the path to the Infinite.

7. Under the microscope, milk is seen to consist of two parts, a clear fluid and a number of minute particles that float in it. The latter are globules of oil or fat which when separated is known as butter. When milk is allowed to stand, these globules slowly rise to the surface and form what is called cream. The proportion of cream yielded by pure milk varies from 6 to 14 per cent. From about a fifth to nearly a half of the cream consists of butter. If instead of skimming, the cream is separated by what is known as a *Separtor*, practically all the fat is removed in the cream.

8. Medicinally, milk is of great value on account of its nutritive and demulcent or soothing properties. Its chief use is in its being the most suitable food for the sick. It has special value as a diet in certain kidney affections. As a demulcent or soothing agent it is of great service in irritated and ulcerated conditions of the stomach. It is an antidote and a protecting agent in corrosive and irritant poisoning. Milk and butter milk are commonly taken after food in this country to allay irritation caused by hot curries or other spiced foods. It is also used by the people as a soothing wash in irritated conditions of the eye. It enters largely into various medicinal preparations used by native physicians.

9 Milks of different animals differ considerably in their properties This has long been known in this country and every book on *Gunapatam* deals with such differences. It is not easy to say whether the descriptions given are correct. The question deserves special investigation.

10. The differences in property naturally suggest differences in composition. This, however, does not appear to be dealt with in our ancient books nor generally understood. The following table gives the composition of different milks in common use:—

Kinds of Milk.	Sp. gr.	Total Solids.	Pro-teids.	Fats.	Sugar.	Salts.	Water.	Per 100 parts.
Human.	1027	12·60	2·29	3·81	6·20	0·30	87·40	
Cow's	1032	12·83	3·55	3·69	4·88	0·71	87·17	
Buffalo's	1032	18·60	6·11	7·45	4·17	8·81	81·40	
Goat's	1032	14·30	4·30	4·78	4·46	0·75	85·71	
Ass's	1026	10·40	2·25	1·65	6·00	0·50	89·60	

11. By specific gravity is meant the relative weight when compared with the weight of an equal bulk of water. When the specific gravity of water is taken to be 1000, that of cow's milk would be 1032. The total solids are ascertained by evaporating away the whole of the water and weighing the residue. The proteid or nitrogenous constituent in milk consists chiefly of *casein*, and the fats constitute butter. The sugar in milk is known as *lactose* or milk sugar. The salts consist of calcium and magnesium phosphate and sodium and potassium chlorides. When milk is curdled, the curd consists of casein and entangled fat, while the liquid residue called whey contains the sugar, salts and albumin.

12. A comparison of the figures given in the above table will show how the milks in common use differ considerably in some essential particulars. The best milk for the human babe is, of course, its mother's, *i. e.*, the milk provided for it by Nature. It suits its stomach best, is adapted to the requirements of its body, and consequently does not need any alteration or addition.

13. The milk of a mother is never considered unsuitable or injurious to her own babe at any time, except when she chances to contract certain special diseases, has taken certain drugs or eaten unwholesome food. There is, however, a mistaken feeling current, in this country, namely that the first milk yielded by a mother is unsuitable and should not be given to the baby. The feeling is probably current only in this country, and is due to the fact that the milk secreted during the first few days is different from ordinary milk. The difference is due to incomplete transformation and is perhaps more marked in the case of child mothers, who are not uncommon in this country. Even in elder-

ly mothers, the first milk differs both in composition and consistency. This is so also in the lower animals. This milk, which is known as *Colostrum* (சீம்பால்), has a special function in Nature. It is meant to be a laxative which the new born babe wants, and is specially adapted to its tender stomach and intestines. By this being denied and cow's or ass's milk, ghee, butter, castor oil, honey and other articles being given instead, as is commonly done in this country, especially for the first time, the baby is deprived of its natural laxative which it needs, and is also otherwise injured more or less, according to the nature of the foreign material thrust into it. The mother is also affected thereby, for the mere act of the baby sucking her breasts has a reflex influence on the contraction of her womb to its original size, and when this is denied, she suffers from what are called "after pains." The swollen breasts give rise to milk fever. The lower animals do not suffer similarly, for they are more natural, and they nurse their young from the time the little ones are born.

14. The pains and fever our women suffer from are thus results of our own ignorance frequently, and to relieve them we generally make further mistakes and drug the mothers with brandy, ergot and opium, etc. These are, of course, poisons, and they injure the mothers perhaps already injured considerably by early marriage, too frequent child-bearing etc., and often send them to premature graves. Poisons given to mothers also affect the babies indirectly, and tend to increase the sickness and death rate among them. Child-birth is not a disease. It is a natural physiological function, and in consequence requires, or ought to require, no drugging. When lower animals get through the function naturally, and without the help of drugs, is it not a shame if we, who profess to be more intelligent, lose a large number of our mothers and infants even in normal labours?

15. It is a growing fashion especially in Europe, for mothers not to nurse their babies. Various excuses are given in justification of this fashion, but whatever these may be, the practice is unnatural and ought to be discouraged. Every baby that is born has a right to what Nature has particularly provided for it, and no civilization ought to stand in the way of this natural claim. In this country, the feeling of our women is different. Our mothers generally over-nurse their babies to the detriment of their own health and do not care what may happen to themselves. The practice has, of course, to be mended; but whatever may be the improvement that is brought about, it is hoped that the selfish and unmotherly habit that is gaining ground in fashionable

circles in Europe will never be adopted in this country where motherhood is rightly held sacred.

16. The question is different when mothers have no milk and are unable to nurse their babies. Even this is often the result of so-called civilization In such cases, the best thing to do is to have a wet nurse. The person selected as a wet nurse should be healthy, specially free from communicable diseases of every kind whether hereditary or acquired, and must be certified to be such by a thoroughly qualified medical man. She should perferably have a babe of about the same age as the one she is to nurse. Her food, personal cleanliness and general disposition are also items worth looking into, as unhealthy foods, uncleanly habits and bad disposition are calculated to affect the suckling.

17. When human milk is not available, the milk most universally adopted is that of the cow. Good cow's milk should be opaque, have a ,'thick" white colour and a bland sweet taste. When fresh, its reaction is neutral. If it is acid, it means the milk is stale or contaminated. When allowed to stand, milk should not shew any sediment. Flour or other substances dishonestly added by milk-men and blood, pus,, etc., from diseased udders would form sediments. These can be easily distinguished under a miscroscope.

18; The commonest adulterent of milk is water. The presence of added water is usually determined by ascertaining the specific gravity. An instrument called lactometre is used for this purpose, but any hydrometre or urinometre will do. The specific gravity must be taken at 15° C (59° F.) Hotter milk would, of course, be lighter. For every 6° C rise in temperature the specific gravity would go down by one degree. The test, however, is not often conclusive, for the specific gravity of milk varies normally from 1035 to 1026. When a sample gives a specific gravity below the latter figure, it should be condemned as watered. By skimming off the cream, the specific gravity of milk is increased by about 2 degrees, and it is lowered by about 3 degrees for every 10 per cent of water added. Thus the specific gravity test would not be of much help if skimmed milk is adulterated with water to a certain percentage and sold as pure milk. In such cases, the percentage of cream should also be ascertained. Cream testers consist of long glass tubes graduated into 50 equal parts. When the tube is filled with milk to the top mark and allowed to stand four hours, the cream should occupy at least 3 divisions, or 6 per cent.

19. A comparison of the composition of cow's milk with that of human milk in the table given above will shew why the former has to be diluted with water and sweetened to bring it to as near human milk as possible. Even in spite of this treatment, cow's milk does not often suit the human babe, for it has a tendency to curdle into big lumps, as in the calf's stomach, and thus cause indigestion in the baby, especially if it happens to be a weak one. In such cases, the milk is usually mixed with barley water and sugar instead of ordinary water and sugar. Barley water is made thus: wash 2 ounces of pearl barley in cold water and throw away the washing. Boil the washed barley in a pint and a half of water for 20 minutes in a covered vessel and strain. Lime water is also used for the above purpose but in smaller quantity. To make lime water, put in an ounce of slaked lime into a bottle containing 2 quarts of water, stopper the bottle, shake well for 2 or 3 minutes and allow it to stand for 12 hours. The excess of lime will have subsided, and the clear solution may be drawn off as is required for use. The quantity of lime water added to milk may vary from 1/16th to ⅛th part as advised by a qualified doctor.

20. The greatest difficulty in hand-feeding lies in the care that is required in securing good, wholesome milk and in having the milk, the feeding bottle, etc., thoroughly clean and free from contamination *always*. The ignorance of our women in this direction is so great that many of our babies get ill at their hands or actually die. It is essential that instruction in this most important subject should be given to all mothers in this country, and those who would become mothers or have the care of babies one day or other; otherwise, the present high rate of infant mortality among us cannot be reduced, nor can we entertain any great hopes of the future generation having better health than the present.

21. In selecting milk for use, great care has to be taken to see that the animal that gives the milk is perfectly healthy. There are several diseases of cattle that are transmissible to man through their milk or would render their milk unwholesome otherwise. Tuberculosis may be rare among cattle in this country, but cattle plague (rinderpest) foot and mouth disease, mastitio (inflammatory disease of udder), etc, are not uncommon. It is therefore necessary that all animals which give us milk should be examined and certified to be perfectly healthy.

22. Even in healthy animals the quality and quantity of milk they yield would vary with their breed, their age, their food and shelter and the time after calving. These differences are known to

the masses in this country to some extent, but their information is capable of considerable improvement. The question of improving the breed of our cattle with reference to the milk they yield has not been properly taken up till now. It is a question that has a bearing on our health and as such deserves every consideration.

23. The food and shelter our cattle get are, as a rule, very unsatisfactory. Many of us are great sinners as regards the kind of food and shelter we give or rather not give, to our cattle. As in the case of our goods, we often give our cattle little or nothing, but expect much in return. Cattle, especially milch cattle, require more sanitary housing and feeding than we ourselves do. Cattle stalls should, as a rule, be detached from human dwellings. They should be adequately ventilated and drained. They should have good, hard, nonabsorbent floors and walls which may be washed daily, so that the stalls may be kept perfectly clean and sweet always.

24. The food of our cattle should be wholesome, complete and adequate. In every village and town there should be a due proportion of cultivable land set apart for growing fodder. In certain parts of America a twelfth of the land area is thus reserved for cattle, whereas in this country, where cows are said to be worshipped, there are often no such lands thus set apart, or the lands so set apart are barren, rocky or otherwise useless. Even where the lands set apart are cultivable, no effort is made to grow suitable fodder on them. It is true we are reserving for our cattle all the straw from paddy and raggi fields, and are often growing *jolam* stalks solely as fodder, but they are not adequate or complete. Additional food materials are therefore necessary. The question of providing hygienically correct food for our cattle is one that is very much connected with our own health, and as such deserves every consideration.

25. Cattle food should be specially selected. Both the kind and quantity of food materials allowed to them have to be regulated not only in the interests of their health but also to ensure that the milk they yield is good and wholesome. There are certain plants, which if eaten by cattle would make their milk unwholesome and even poisonous. Certain food materials should not be given to them beyond a fixed quantity. In well regulated dairies in Europe there are elaborate rules as regards the kind and quantity of food materials that are allowable to cattle, the time and manner in which they are to be given and the changes that are required during the various seasons of the year. Stall-feeding is strictly prohibited except during winter. In

this country these questions have not received due consideration yet, though they are very important from a hygienic point of view.

26. Cattle should also not be allowed to eat anything foul. It is a common practice in this country to let cattle loose during the day and often also at nights and allow them to stray about and eat anything and everything they could come across. It is also not uncommon to find such cattle eating refuse of all kinds, thrown out of our houses. Frequently they help scavengers by eating up contents of dustbins and even night-soil. In many of our towns, there are no scavengers other than cattle; and we, who make a great deal of fuss about what we eat and drink, do not mind if the milk we take or offer in our temples is the result of such foul feeding!

27. The milk of a healthy animal may become contaminated in various ways. Dirty stalls, unwashed and dirty udders, unwashed hands of the milker or vessels used by him, particles of dust floating about in the air, dirty milk measures, dirty water that may be added to adulterate the milk, etc., etc., are all sources of contamination. It is not uncommon to find persons suffering from specific contagious diseases or who have just recovered from them living in dairies, milking cows or handling milk vessels and thereby communicating the diseases to others through the milks they sell.

28. Milk is a medium admirably adapted in every way for the growth of germs of different kinds. It contains all the food elements upon which they live and consequently, almost all kinds of germs that gain access would thrive well in it. These germs multiply in it rapidly, curdle it, render it sour or bring about other changes. Milk thus rendered sour is a fruitful source of digestive troubles, especially in young children, causing vomiting, flatulence and diarrhœa. It also causes similar complaints in older people. Sometimes milk gives rise to severe epidemics of Dangerous Infectious Disease. Epidemics of typhoid fever, cholera and diarrhœa have often been caused by milks contaminated with the specific germs of these diseases. In Europe, tuberculosis, diphtheria, scarlet fever and even anthrax have been frequently communicated through milks. All diseases usually communicated through water have also been known to have been communicated through milk, for water is most frequently used as an adulterant. The common disease among young children known as *thrush* in which whitish grey, curdlike patches are seen in their mouth and on their tongue, is also due to milk in which the specific poison—a mould called *Oidium Albicans*—has gained access.

29. The difficulty in the way of avoiding these diseases lies in the fact that when these poisonous materials happen to gain access into milk, no definite and readily appreciable physical changes are caused in the milk, and consequently the lay public are unable to distinguish and discard such milk and save themselves from those diseases. There are only certain germs that produce such changes. For instance, *Bacillus Prodigiosus, Sarcina Rosea* and others turn milk red, *Bacillus Cyanogenus* makes it blue, *Bacillus Synxanthus* gives it a yellow colour, while certain others render it violet or green. Certain special germs make the milk bitter, others give it a peculiar soapy flavour and make it froth-like soap on shaking, while others again produce different odours in it. The *Bacillus Lactis Viscosus Micrococcus Freuden reichii* and others render milk "slimy" or "ropy". These are all rare germs usually, and are not known to be particularly harmful. Besides, people generally throw away the milk in which such changes occur. Occasionally milk undergoes alcoholic fermentation owing to the yeasts or moulds commonly found in the air gaining access into it. The quantity produced is sometimes sufficient to give the milk a distinct taste of alcohol. This is found oftener in curds (*tyre or mosaru*)

30. The commonest changes brought about by bacteria in milk are curdling and rendering it sour. *Bacillus Acidi Lactici*, the *Bacillus Butyricus* and others produce these changes, while certain other groups simply curdle without producing any acidity. Some of these for instance the lactic acid group of bacilli are considered beneficial to man, while others are harmless ; but among the group are also germs that are decidedly injurious. The question of their exclusion from milk and milk products is one of very great importance in the country, where no special care is taken to guard the milk supply against contamination and where milk products such as *tyre* or *mosaru* are largely made and used by the people. This question will be referred to again in a paper on "Milk Products in Common Use."

31. The specific germs of some of the most dangerous diseases may thus gain access into our systems through milk or some of the milk products we use, without rousing any suspicion as to their contamination. Typhoid fever, cholera, diarrhœa, tuberculosis and other dangerous diseases are known to have been often caused by milks in in which there have been little or no change that is characteristic. The *Bacillus Coli Communis, Bacillus Enteriditis Sporogenes* and other intestinal germs, *Bacillus Fluorescens, Proteous Vulgaris* and other

agents causing putrifcation, *Streptococci Staphylococci* and other pus-forming germs are commonly found in milk and not often suspected either. These cause diarrhœa and other intestinal troubles and also tend to shorten our lives by getting up putrifactive changes in our alimentary canal.

32. Apart from the germs themselves, the products they give rise to are also often injurious. Severe ptomain poisoning, the symptoms of which resemble those of cholera, has frequently been caused by milks that have undergone putrifactive changes. The gases that are produced are also unwholesome frequently.

33. Besides, milk is a very absorptive fluid as regards odours, and fresh healthy milk allowed to stand in any foul smelling place would soon absorb the effluvia and become offensive and unwholesome.

34. The chief dangers due to milk are not so much those derived from diseased cows but those added to it afterwards. Our cattle and their stalls are, as a rule, kept very dirty. The hands of the milkers and the udders of the cows are not always washed, or when an attempt is made in the direction, it is done most perfunctorily. The vessels used are not always properly cleaned, especially their interior. They are frequently only rinsed out in some dirty water. Occasionally the washings of the udder get back into the vessel. This and any water that might have remained in the vessel are often retained in it stealthily and milk is drawn on, so that the adulteration may not be noticed. When this attempt fails, water from any source available at hand would be stealthily added by most milkmen. Some of these men are so unscrupulous that they do not hesitate to add even sewage from the nearest drain or cesspool. The milkmen in this country are generally an ignorant and poor class, and they have no idea that their evil practice, for the sake of merely a few pies, is the cause of the loss of a large number of lives annually from cholera, typhoid fever, diarrhœa and other avoidable diseases.

35. Milk is naturally a sterile or germ-free secretion, but the opportunities afforded for the introduction and subsequent multiplication in it of micro-organisms of various kinds are so great that instances are known as many as a million germs being found per drop (*i. e.*, 15 millions or over per cubic centimetre) by the time the supply reaches the consumer. This is an enormous number and means that the consumer gets for his money a culture of germs instead of milk. Nature is wise. She avoids such contamination and consequent dangers by feeding her little ones direct from her own factories, and

those of us as have had our mothers to nurse us in our infancy cannot be too grateful for that great blessing. In the case of motherless infants, invalids, etc., who have to depend on cow's or other milk, and in the case of such of us as take milk as part of our diet the risks run are really very great. Milk is a food very largely used and its influence on health is therefore equally great. It is therefore incumbent on every one of us to see that this wholesome and sterile food, this *Amrith* given to us by nature as essential to our health and well-being, is taken every care of and prevented from becoming contaminated and causing disease and death instead.

36. Attempts have often been made to see whether milk can be drawn and used quite sterile, and it has been found possible to do so under elaborate and strict aseptic conditions. It may be difficult or impossible for the lay public, who have not been taught the various details, to secure very satisfactory results, for it is not easy to avoid bacterial contaminations from all sources in the various details connected with the work. But, even if the process cannot be gone through with scientific accuracy in every detail, much can be done to lesson the number of bacteria in milk, by attending to general rules of cleanliness as far as possible.

37. The first condition necessary to secure germ-free milk is that the cow should be healthy and specially free from certain constitutional and local diseases. The foremilk should generally be given to the calf or thrown away, for it has been found that the milk that stagnates in the ducts of the udder is usually full of bacteria. These bacteria may generally be harmless, but to secure a sterile supply it is essential that this portion of the milk should be excluded. The place where the milking is done should be scrupulously clean and free from dust and effluvia of all kinds. There should also be no dust floating in the air. The udder, the lower part of the body, the folds and upper part of the thighs as well as the hands of the milker should be washed carefully and thoroughly with soap and water. The water used should be previously boiled and cooled. Water in which some boracic acid or other disinfectant has been added could also be used with advantage. In either case the udder and hands should be wiped dry with a clean towel that has been previously rendered sterile by boiling. After the milker's hands are washed, he should not contaminate them again by scratching parts of his body, blowing his nose, rubbing his eyes, arranging his cloth or touching anything else that has not been previously sterilized. The vessels used should have been thoroughly cleansed

both inside and out, and properly scalded, Sometimes particles of dung from the hoof or dust from the tail might accidentally get into the vessel when the animal kicks or moves its tail and thus undo all the trouble taken before. These limbs should therefore be previously cleaned, and if necessary, secured before commencing the operation. The milker should not speak when he is milking and thus let particles of his spittle get into the milk. He should also not let his breath fall on the milk. The danger of milk-men, say with an unsuspected tubercular or other throat affection, coughing while milking will be evident. The minutest particle of the secretion from his throat will be enough to contaminate the whole milk. Milk contaminated in this way will be culture swarming with millions of tubercular or other germs in a few hours. The milk drawn should not be exposed. It should be covered immediately with a thoroughly clean and scalded lid or a piece of clean cloth well boiled in water, so that flies, the commonest carriers of contagion, as well as dust from the air, may be excluded. No spoon or vessel that has not been previously sterilized should be allowed to come in contact with the milk. Under precautions such as the above, it is possible to draw milk free from germs of every kind, and even if the measures be not carried out efficiently considerable reduction in the germs will be possible in proportion to the care taken in each detail.

38. When milk can be had sterile, it is better to take it raw milk is healthier, more palatable and more assimilable than boiled. Practically however, there is much difficulty in getting raw milk which is sterile or in which the number of bacteria is low. The common practice of boiling every sample of milk before taking is therefore a very sound one hygienically, and but for the practice diseases due to milk would have been far more common in this country than at present. The boiling of milk before churning out the butter or making *tyre* or *mosaru* is also sound and necessary from a hygienic point of view. Boiling would destroy all germs and their spores and consequently preserve the milk longer. Unfortunately, it also alters the chemical composition of milk and gives it a flavour which is unpalatable to many people.

39. The germs that gain access into milk do not multiply immediately. Their numbers increase in proportion to the time allowed for them to grow. So milk should be used soon after drawing or boiling, as the case may be. A low temperature does not favour the growth of germs, and that is why milk keeps longer in the cold season

than in the hot. This is also the reason why it takes longer time for milk to curdle and become *tyre* or *mosaru* in the cold season than in the hot. If milk has to be kept, therefore, it should be kept in the coolest place available. Packed in ice, milk can be kept much longer than at the ordinary temperatures.

40. The addition of chemicals such as borax, boracic acid, salicylic acid, and formaldehyde would also preserve milk to some extent, but care should be taken that the drugs are added only in the minutest quantities necessary, as otherwise inconvenient results may ensue. It is stated that even so small an amount as one tenth per cent. of borax might prove injurious on account of the special property of the drug to accumulate in the system. Besides, milk preserved with chemicals may appear to be fresh and clean and yet be stale and unclean, and potentially dangerous without the purchaser being aware of the fact. The use of chemicals, therefore, should be discouraged, as far as possible, and milk-men ought to be taught to rely on sanitary conditions and not in drugs.

41. The simplest method of preserving milk is to boil it for a short time and seal it up directly, before it has time to cool. Milk is also converted into powder by evaporating it in vacuum or under reduced pressure. As powder, it may be kept for months if packed in tins excluding air. The commonest method of preserving milk is by concentrating it down to about one third of its bulk after the addition of sugar. Packed carefully excluding all air, milk will remain long in this condition. The condensed milks sold in shops are made in this way, and they are generally safe for use. Semetimes sugar is not added. In such cases, the milk will not keep good long, when once the tin is opened. Condensed milks are not always sound. When such milks happen to be unsound, there will generally be generation of gas within the tin. This can often be made out before opening, by the "blown" appearance of the tins. Such tins should be discarded.

P. PALPU.

ROBERT LOUIS STEVENSON.

By Mr. M. S. Purnalingam Pillai, B. A., L. T.

AMONG the Scots famous in the realm of fiction, Robert Louis Stevenson stands but second to the great Enchanter of the North. Fifty years rolled away before Sir Walter had a worthy successor in his own line. Both Scott and Stevenson have many points in common. They are poets, essayists and novelists and true sons of their motherland. They have traversed the same epoch of Scottish history and enjoy the unique honour of having established the historical novel. Not only in their merit do they bear marks of resemblance, but also in their defects. Both do not know how to construct a plot or how to wind it up: the endings of their stories are as abrupt as their beginnings. Resembling as they do in these respects, they differ in the matter of style. Scott's style is often clumsy and slipshod whereas Stevenson's is idiomatic and finished. Scott spins and spins whereas Stevenson chisels and chisels, till they can do no more. Scott is a master of antiquarian lore whereas Stevenson has made a mark as a supreme craftsman.

Robert Louis Stevenson was born in Edinburgh on the 13th November 1850. His father, Thomas Stevenson, was a lighthouse Engineer, and the family as a whole is known in Scotland for its Engineering skill. The young master was proud of the labours of his sires and used to sing of "the towers we founded and the lamps we lit" His mother was a devoted worshipper of her only son, his feeble health needing constant nursing, and she entertained very high hopes of her son turning out a great author. An indulgent child ill does its schooling. Both in the school and at the university he was a mere idler and carried on truancy in a highly systematic manner. In this he resembled many a great man who, in spite of his indifferent schooling, has attained a remarkable success in the walk of life chalked out for or by him. Though a truant, his studies at home never flagged, and they were fostered by his amiable nurse Alan Cunningham who was more than a mother to him in attending to his physical comforts and supplying wholesome food to his mind. It was she that put into his hands the *Cameronian Dream* and awakened in him that passion for the romances of Scotland which lasted him through life. The thirst for knowledge made him a reckless rider, his slender frame and feeble health notwithstanding, and he made a good deal of travelling on the

continent. In one of his continental excursions with his father, he came across one of Dumas's novels, which made an indelible impression upon his fancy and created in him a desire for literary fame. Shakespeare's *Macbeth* was next introduced to him, and it was a stormy day when his mother read out to him those scenes of thunder and lightning on the wild heath where the weird sisters appeared before the ambitious Macbeth. The *New Testament* was a special delight to him, and Whitman's *Leaves of Grass* taught him many solid virtues. Herbert Spencer invaded him next and stormed the citadel of his mind. The disciple always spoke of the master reverently and bowed to him as a persuasive Rabbi. Under the influence of these great masters, he slowly got away his shirking tendency, and, when he read the lives of Goethe and Balzac, he began to work and persevere. The first fruits of his persevering labour were his contributions to the *Cornhill Magazine* and *London.* The former Magazine had essays and *London* stories, and the essays and stories were afterwards collected and published as two separate volumes.

In the merry month of May, 1880, Robert Louis Stevenson was married to Fanny Vande Grift in California, and the happy partner, "steel-true and blade straight, heart-whole and soul-free" made his life sweet and charming. After the marriage, he settled down at Samoa, the climate of the isles proving most agreeable to him and became domiciled at Vailima, where he preached and taught, and ruled, till he died on the 3rd December 1894.

"Glad did I live and gladly die,
And I laid me down with a will."

In personal appearance, Mr. Stevenson was commanding though he was slender in frame and looked like a Pole about five feet ten in height; and, though he dodged death all his life, his energies were inexhaustible, which always kept him cheerful and optimistic and never for once allowed despair to cross his mind.

The literary labours of this life-long invalid were confined to the last decade of his life, and they comprise poems, essays, stories, and novels. *The Wrong Box*, *The Wrecker* and *The Ebb-Tide*, were written in collaboration with his wife and with his stepson, Lloyd Osborne, and the *Three Plays* were issued by him in conjunction with Mr. W. E. Henley, a popular writer for the stage. In the making of these stories and plays his part is not conspicuous in any way. *Deacon Brodie* is a sensational drama, in which the hero is a successful carpenter and deacon of the Wrights in the day time and a skilful robber

at night. *Beau Austin*, the drama of Tunbridge Wells, in 1820, is notable for its exquisite literary finish, while *Admiral Guinea*, another excellent and thrilling drama, presents a number of successful scenes and characters not the least important of the latter being Daird Pew, the blind seaman dear to all readers of *Treasure Island.*

Among his essays, *Familiar Studies of Men and Books* and *Memories and Portraits* are at once biographical and critical in their nature and have led some of his well-wishers to think that he would turn out a capital essayist and an acute critic.

What was most congenial to him was story-telling, which he did most charmingly and well and which gained for him the name *Tusitala* or 'Story-Teller' among the Samoans. The first budget of his stories that fascinated young readers as they issued from the press was known as the *Island Nights' Entertainments.* The name itself suggests the nature of its contents, not to speak of the prototype that inspired it. The three stories that make up this tiny volume are weird, moving, and wonderful, and they show that the white characters, whose pursuit is amassing fortunes in the far off seas and isles, are not so loveable as their simple black brethren, excepting of course Mr. Wiltshire, who is kindly in his dealings with the islanders. One thing is clearly seen in these stories, and it is the manner in which the whites worked upon the credulity and the superstition of the simple men of those isles in order to compass their object. In "*The Beach at Falesà*" the picture of the Savage girl Uma, whom Wiltshire loves and for whom he suffers and undergoes taboo, is really touching. *The Bottle Imp* and *The Isle of Voices* introduce the weird and ghostly element without a purpose and, being founded upon the folk-lore of the islands, are thrilling and delightful in the extreme.

Treasure Island, Kidnapped and *The Master of Ballantrae* are said to be three dramas in prose, and *Catriona* may be classed with them, being but a sequel to *Kidnapped.* All the four are distinguished by their direct narrative, simple unembarrassed plot, and their few persons, whose march across them is like the flight of an arrow. In all of them some one character tells the story for the novelist and that in the first person. *Treasure Island* corresponds to Scott's *Pirate, Kidnapped* to his *Rob Roy*, and *The Master of Ballantrae* in part to his *Waverley.* In the first of these, whose excellence is technical perfection, the novelist has achieved his life-long ambition—the pictorial in the dramatic. This Pirate Epic, however, has no Minna Troil to soften its repulsive features, the greed and cruelty of its ingot hunters and

pirates. *Kidnapped* is a splendid romance, in which his descriptive powers are seen at their best. It is the story of the poor, guileless Davie, young, brave, affectionate, born to a large estate unjustly withheld from him, and at the mercy of a pitiless kinsman; it tells how the sapling, trepanned into the *Covenant*, leaves the Queen's Ferry, arrives at the isle of Erraid to bear unspeakable sufferings, flees across the heather with his one friend Allan, and finally makes his peace with his uncle after the lapse of three months. In it the description of the fight in the Round House with all its blood and horror for the sake of a money-belt and a few silver buttons, and the descriptions of the locks, glens, mountain-sides and moorlands through which Davie takes his flight with the typical Highlander are to say the least, too realistic. Further, it lets us into some of the characteristic features of the period it traverses: its piracy, the anarchy of drink on board, the persecution of the Jacobite fugitives, the unforced loyalty of the Highland clans to their unfortunate leaders, and the pernicious system of decoying rich youngsters to work as slaves in the American plantations. As regards characterisation, Davie and Alan stand out among the rest, and they are interesting in spite of their contrasted natures. Davie is a generous southron of the Presbyterian persuasion while Alan Breck is a typical Highlander; Davie is shrewd, resourceful and conscientious while Alan is daring, boastful, thriftless and easily irritable. The master of the grim old House of Shaws is a god-forsaken old miser who sells his soul to the devil to increase his wordly substance by dispossessing his nephew of the estate in tail. These are the men of the piece, and there is no Die Vernon in it as the story admits of none of the effiminate kind. This defect—if defect it be—finds it remedy in the sequel. In *Catriona*, there are two women equally loving and charming, though diametrically opposite in their temperament and social status. Miss Grant, the scheming advocate's daughter, whose ways are winsome works throughout the story for Davie's safety and happiness, and yields him in the long run to Rob Roy's grand-daughter who accompanies her lover to Holland. Thus the romance, which instead of being one rounded whole falls into two halves, clearly repudiates the charge that Stevenson cannot draw a woman while it proves beyond a doubt that he is inskilful in plot construction.

The Master of Ballantrae is the third dramatic novel under reference. It gives the history of another Jacobite—this time of the House of Durrisdeers—his adventures in three continents and his fal

in the American woods. Mackellar, the steward of the House, is the chronicler, who tells the story partly in his own words and partly in the words of Chevalier Burke. James and Henry Durrie are well-contrasted and the fate of Alice is simply pathetic. Secundra Doss and Mountain, the Indian attendant and the American trader, give conflicting accounts of the treasure-hunt and its ominous result, and a compilation is made out of their testimonies by Mackellar himself, with the Rebellion of the Forty-five as the exciting cause of the adventures. Mackellar is a finely drawn character, though he plays but a sub-altern part in the conduct of the action. "Mackellar, for all his method, is continually a departer from use and wont; he goes the length of attempting homicide (not perhaps without justification); and Mr. Stevenson delights to paint each upheaval of the man's own spirit that bursts the petrified surface."

The Master of Ballantrae is a typical work of Stevenson; for it presents all his characteristics, which lie scattered in his other writings. The first is the Horatian gift, the wonderful knack of enlisting the reader's affections; the second relates to his analysis of motives; the third concerns the suppression of self and the inculcation of high principles of life and conduct; the fourth touches on the pedestrian virtues of his characters who are seized with roving desires; the fifth is his men and women working heart and soul for ideas; and the last is his consummate mastery of a singularly ornate style. Above all, what strikes the reader of his stories, novels and essays is the absence of everything that will make a virgin blush or a young man wince.

Among his minor stories, the *Black Arrow*, a wonderfully good York and Lancaster story, is a decided failure, lacking as it does inspiration and interesting characters. *The strange case of Dr. Jekyll and Mr. Hyde* is no doubt a popular tale illustrating how a man may be twy-natured and how the two natures may be exhibited severally at different times without being inconsistent or incompatible, and its popularity has led to its being dramatised and played at the Lyceum theatre. Dr. Jekyll is himself an ardent adventurer—a pursuer of transcendental medicines—and is in line with the political adventurers in *Prince Otto* and the commercial speculators in *The Wrecker.* Like *Edwin Drood* and *Denis Duval*, the *Weir of Hermiston* is the last unfinished work of a great man of letters, and it is unwise to found any judgment on a fragment.

A word about Stevenson as a poet ere we close. His *Underwoods* convey the sum of his philosophy of life and his *Ballads* tell of the

feats and fears of the Samoa islanders. Both are much inferior to *A Child's Garden of Verse*, in which each poem is a microcosm, 'the reflection of a whole landscape in a dew-drop.'

Thus we have seen Stevenson in his different capacities as essayist novelist, story-teller, dramatist, and poet, and though his efforts in all these departments have not been crowned with equal success, he will be handed down to posterity as a story-teller—the story not only of the Jacobite persecution but also of the Samoan life with all its mirth and simplicity, its hopes and fears. In fact, the interpreter of the Highland genius with the fine light speech, the wistfulness, the changing humour and the gift of song peculiar to it is also the spokesman of the simple savage life of the Samoan islanders whose dances and festivities, no less than their new evangel and their grateful pleasure, have found a true, faithful and vivid description in his stories both prose and poetry. In short, he has done for the Jacobite cause and the Southern Seas more than what Kipling has done for British India.

M. S. PURNALINGAM PILLAI.

SOME ASPECTS OF TAMIL HISTORY.

By Mr. M. Karpurasundara Pandian, B. A.

THE author of Prayogavilakkam—a work on Tamil Grammar—and his followers had brought matters to such a pass that doubts were thrown on the independence of Tamil as a separate language. Indeed, when the early linguists began to question the homogeneity of the South Indian races, they were looked upon, by a considerable section of the Indian Scholars as malignant *Padrees* who had come to despoil them of their best traditions. Yet, startling as this discovery of the western Orientalists might seem, it was really nothing more than a re-statement of an old but long-forgotten theory, at least as old as the Great Commentator, Nachinarkiniyar, that Tenmoli or Tamil is as distinct from Vadamoli or Sanskrit as night from day But the real interest does not lie for us here ; it centres round the later developments of this theory.

The doctrines of the orthodox school of India, who loath to give a terrestrial origin to man, have traced his descent to the luminaries, the Sun and Moon, were dismissed with scant courtesy, if not open contempt and research on scientific lines was commenced in right earnest. But all along the path the distasteful question of colour weighed heavily upon these occidental Orientalists till they rested on a hobby that as the Tamils were black they must beyond doubt belong to some veritable group of blacks. The boomerang fight during the Polygar war seemed to connect them with the aboriginies of Australia; the vestiges of South Indian influence in the islands of the Pacific strengthened the probability and an opportune geological conjecture, that a continent known as "*Lemuria*" once lay in the Indian Ocean stretching from Madagascar to Sumatra, inevitably landed them in the mud-banks. Others of a more sympathetic turn of mind pleaded for a less cruel view and tried to link them with the Turanians and the Mongols. But this has been a voice in the wilderness, for the surviving theory—the one decidedly off the mark—is that the Dravidians form an essential part of the Negrotto race.

Indeed, there is nothing disparaging in the derivation of the Dravidians from the Negroes, as a 'Nigger' is not necessarily savage and the whiteman refined, but that this theory, arising out of sheer prejudicial ignorance, should have, in spite of repeated warnings from eminent

authorities, infected many an honest soul, is much to be deplored. Neither Anthropology nor Literature, the only two quarters from which information has to be sought, seems to countenance this view. A slight acquaintance with the ordinary Tamil classics, *sine qua non* to every student in this field, while convincing one of the fallacy propounded, leads him to suppose that the Tamils have been the inhabitants of a cold bracing climate, always longing for the warmth of the Sun and as scrupulously guarding their colour as the South African Colonists of to-day. The very prefix வெம் (vem) akin to வெம்மை and வெப்பம் heat imports something dear to them and நிறங்கெட்டவன் (Niramkettavan) (a colour spirit fellow) a term still preserved by the ruder population of the South Indian Villages, denotes the vilest insult. வெம்மை in the present Vocabulary has come to mean just the reverse of it, which may be explained by their change of home to the tropical regions. The great deluge so often referred to in the classics of other nations finds a place in this as well, but lest this should be construed to favour the position of the Lemurian theorist, it may with advantage be pointed out here that the flood was one which subsided altogether leaving the lands clear. The episodes relating to the disappearance of *Kumari-nadu* a strip of the Pandyan Kingdom round Cape Camorin has evidently been the dire result of some earthquake on the sea-board—a comparatively recent event over which countless bards have lamented. The earliest tradition asserts that the sage *Agastya* coming from the Himalayan regions brought with him the three Kings *Chera, Chola* and *Pandiya* to rule over the territory, and the Grammarians enable us to understand that these terms were tribal names. The very chapters on conquest in works treating of warfare throw an unmistakable light on the active migration of the race. The *Muthumakkattali* * or "the old man's jar" forms an infallible record of the constant dislodgement of the tribe and the precautionary measures they had adopted for facilitating movement from their abode on the approach of the enemy. The familiar references made to the Great Deluge coupled with the

* Mahopadhyaya Swaminatha Iyer in his edition of "Purananuru" leaves this as *nonliquet*. This according to current traditions in the more southern districts was an earthen jar in which the oldest when they reached the stage of absolute inertia (and it seems in this state they lived considerably long) were buried under ground, a slit alone being allowed for the passage of air. This burial was to be only in house-rooms not elsewhere. Whether this is the same as the urn-burials that are now excavated or not I cannot say, The very term முதுமக்கட்டாழி seems to allow this privilege only to old men. Perhaps what was once and at a certain stage considered an honour became more wide-spread,

extreme veneration to the north † which reminds one of the Greek Colonists of Mytelene and Ephesus, would seem to associate them with the great nations of the North.

Mr. Risley, after a careful study of the ethnological aspect of the question, arrives at the conclusion that the Dravidians are but a part of the indigenous population of India and will not admit the time-honoured classification into Dravidians, Kolarians, etc. I am not inclined to call this a laborious inaccuracy. There is one point, however, which seems to support his view, viz. that the Tamil language, hoary as it is, cannot express "West and East" otherwise than by the terms "up" and "down" just the nature of the country they are at present in. But there are very strong grounds to infer that the earliest Tamils, just before their settlement in this land, had to emerge successfully from a series of desperate struggles with equally strong foes. For at a period, too remote to have anything but a heavy idea of, they have been looking upon death other than in a battlefield as a national stain. The dead-bodies at least of the chieftains would be split up by a sword into two before burial and if that was impossible the head was severed and brought to the camp to be raised amidst universal acclamation. The Tamil mother felt it a pride to hand the lance to her surviving son be he an infant. With the true spirit of the conquerors they have looked upon manual labour with a sort of contempt—even agriculture not excepted.

A somewhat well-founded assumption, that the Dravidians at one time formed a part and parcel of the Tartar race that affected the conquest of China, was advanced by the late Mr. V. Kanakasabhai Pillai in his address at the Madura Tamil Sangam. I vividly remember the discussion that I had on the subject with that keen Tamil Scholar in December 1905; when he urged that the pariahs in many of the Tamil Districts while referring to any high class nonbrahman speak of him as "that Tamil Man" ¶—very significant indeed as they distinguish themselves from the group. Not this alone. The very existence of the Brahui in Beluchistan, speaking a language most akin to Tamil and the Saivaic creed so peculiar to South India which is found to have

† The Kali shrines had always to be situated to the north of the habitation. The Pongal feast too which attaches with it the *manji-virattu* driving of infuriated bulls on the plains so that youngmen may fearlessly stay them unarmed, is yet in some of the Zemindary villages feigned to be escorted from the northern and given an actual send-off from the southern frontier.

¶ It is curious to note that Pingalanigandu gives "Aryan" as a symnonym of melachan.

been once prevalent among the tribes of Central Asia and various other facts brought to light in the course of recent investigations, go to make his arguments almost irrefutable. But any how these are unconscious attempts at enunciating a common ancestry of man, when mankind seems to be more the result of evolution than of creation. The Dravidian, noble and ancient as his civilization is, may possibly have formed an independent group of humanity that had opportunities of culture at a period far earlier than most others had.

Most of the earliest works of the Tamil Literature, which as Mr. K. G. Sesha Iyer very rightly observes "We may in spite of recent attempts to make out the contrary, still hold, not merely as a pious sentiment but with good reason and legitimate pride to be really ancient" have perished. The instructive conservatism of the race that found a rival in the no less conservative Aryan had already left a considerable portion of it to the north and when Madura wherein had sat the three successive Sangams fell a prey to the Mohammedan power the finishing stroke was given. Of the extant literature, those that throw some light on the prehistoric period are deplorably few. It is remarkable even among these, the Tamil Grammar, though totally an unexpected quarter, forms the chief and the most reliable source. The chapters dealing with *Porul*, (பொருள்=subject matter) are surrounded by immense interest. Poetic pieces that have come into existence at the several stages the nation passed through, are here cursorily noticed. *Agapporul* and *Purapporul* (அகப்பொருள்=Love, புறப்பொருள்=war) the only two themes the primitive mind was most concerned in, make up the whole; and thanks chiefly to the patient efforts of the historic grammarian we are now left with a very intelligent glossary of the unwritten odes handed down from posterity to posterity which beginning as it does with a state of society when the Tamils lived in mere hunting groups takes us through successive stages of marked improvement.

Purapporul Venbamalai (புறப்பொருள்வெண்பாமாலை), itself a grammar and so meant to be by its author, treats of the Tamilian warfare as known to him through books at his command. The student of sociology is simply surprised to find that the author, trained in the eastern school as he was, has been scrupulous even about the ditties tuned to the dance of the triumphant semi-savage. The work records the state of affairs from a very remote period and this is manifest as the author begins with a stage when there was no recognised chieftainship. தன்னுறுதொழில், or expeditions organised by the hordes

themselves as a matter of course, precede மன்னுறுதொழில் or those directed by the chiefs. ‡ No higher ambition than that of plundering one's neighbours, the strong feeding on the weak, seems to characterise these raids. The booty is shared according to merit of services rendered and there is a good deal of feasting and drinking and dancing in honour of the primeval 'Mars', *velan*. This is வெட்சி (Vetchi)* and is followed by கரந்தை (Karanthai) when the vanquished host leads a counter-expedition not so much for retaliation as for the recovery of the lost herd. Then comes வஞ்சி (Vanchi) where there is a clear recognition of kingship and an offensive expedition more or less of a marauding type, and facts incidental to it are detailed. காஞ்சி (Kanchi) describes the seiges of towns or rather small settlements, நொச்சி (Nochi) the able defence and தும்பை (Thumbai) the actual storming of the fortresses and so on.§

This work, in spite of apparent recent interpolations, forms the chief source of information regarding the prehistoric Tamils, for, though தொல்காப்பியம் (Tholkappiyam) an earlier treatise on the subject exists, this has been intended to form a compendium of பன்னிருபடலம் (Pannirupadalam), most certainly the earliest work of utility to the historian. Yes, only with regard to the prehistoric, the nomadic Tamils, for even here when we turn to the author with a view to learn something more about the life of our ancestors, after they had once for all settled in this land, as to how and under what circumstances

‡ Nachinarkkiniyar in his commentaries on *Tholkappiyam* objects to this classification and dispenses with தன்னுறுதொழில் as unnatural. Evidently he could not imagine a society wherein kingship was not to be found in some form or other. But Sociology has to admit of such a stage in the evolution of the modern state.

* Here again Nachinarkkiniyar is chargeable with a piece of anachronism. In his usual way he begins to account for the existence of a particular state in nature. வெட்சி, then arises from the custom of the kings of what at present amounts to sending an *ultimatum* requesting the immediate removal of the infirm, the cows and the Brahmins lest these should become victims to the enraged soldiery. This is really exacting too much from the poor non-Aryan savage packs. The very functions of பாதீடு, புலனறிசிறப்பு, உண்டாட்டு, கொடை, etc are enough to prove the absurdity of the suggestion.

§ These names denote some flowers which are said to be worn on their hair by the victorious hosts. This suggests a question "what if we suppose that all these were enacted in a country wherein these flowers are to be found." Granting this we have to admit that the men keeping watch over a herd of cows even after finding that their ranks have been thinned by the treacherous assasination of the enemy have to divide their labour at dead of night between running in search of கரந்தை flowers which was essential for the defence and the onerous task of fighting and waking the villages. It may not be inconsistent with reason, I think, to suppose that the terms are mere grammatic conventions.

they had to change their mode of living, he very often disappoints us proving himself to be more a scholar than a historian. Not a syllable more than the bare fact that the nation were governed by the three great kings, *Chera*, *Chola* and *Pandiya*, does he vouchsafe us. *Pannirupadalam* which may throw clearer light on the subject is lost and Iyanarithanar though deserving our thanks for what he has given forces us to look to other quarters for further materials.

Soon after their occupation of South India the Tamils seem to have settled down in the thirteen districts or *Nadus*¶ viz., *Pandi South Pandi*, *Kuttam*, *Kudam*, *Karka*, *Vén*, *Pûli*, Panri *Aruva*, *Northern Aruva*, *Sítham*, *Maladu* and *Punanadu* (பாண்டி, தென்பாண்டி குட்டம்.குடம்,கற்கா,வேண், பூழி,பன்றி அருவா, அருவாவடதலை,சீதம், மலாடு, புனநாடு), The first of these alone, of course through the partiality of the poets, was known as *Sendamilnadu* (செந்தமிழ்நாடு: that which talks good Tamil) and the rest were under the rather reproachful nickname of *Kodunthamilnadu* (கொடுந்தமிழ்நாடு: those which talk harsh or vulgar Tamil). The denomination of most of the districts herein given appear to be of later origin, for whereas *Pandi*, *Puzhli*, *Kudam* and *Aruva* are somewhat tribal names imparted to the territories occupied by them, the rest seem to denote mere territorial divisions. The oft-recurring terms *Pandiyan*, *Puzhian*, or *Puzhiar Kon* (கோன்-King) *Kudagar* (people) and *Aruva* [a term applied by the Telugus, the first to separate from the main group, to the Tamils from which I am led to think that the districts *Aruva* and *Northern Aruva* lay adjacent to the Telugu districts] enable me to pronounce this opinion though with considerable diffidence. The titles, rather the designations of the earliest sovereigns, form the only source of information for us in regard to the districts that were under their sway.§ Thus *Thennavan* was Pandiyan under whom was Thenpandi and Pandi, the *Punanadan* or Chola ruled over Tanjore and Trichinopoly and the *Chera* was ruling over by far the largest portion viz., *Kuttam** *Kudam*, *Vèn* (வேணாடு is Travancore), *Puzhi* and *Maladu* as he is often refered to as *Kuttuvan Kudakon*, *Venadan*, *Puzhiar Kon* and *Malayaman* (*Maladu* is a contraction of *Malayaman-nadu*). But it must be borne in mind that

¶ The division into four குறிஞ்சி, முல்லை, மருதம், நெய்தல், is more scholarly than political or actual.

§ But nothing has as yet come down to us except traditionary and literary records to warrant the statement that the dominions were so clearly defined. Archæology may throw light on later periods.

* It is interesting to note that the flat round Ambalapuzha is yet known by this name.

sovereignity in South India constantly shifted from one House to another so that there was every possibility for the whole land to have come under the sway of one while the rest chose to remain as vassals. It is a noteworthy feature in the Tamil Literature that the poets of the *Senthamilnadu* have been looking upon the inhabitants of Keralam as as much a kindred tribe as those of Tanjore and Trichinopoly. Indeed, literary works of some antiquity such as the Ramayanam of Kannasa Panikar, the inscriptions pertaining to the seventeenth century and earlier and the language spoken in Travancore to-day (I mean the spoken tongue as distinguished from the written one wherein it is the fashion of the day to eschew words of native origin) clearly indicate that the language of Malabar though classed as one of the sister languages of Tamil is but the original of it, a little more differentiated surely by time and isolation than the Jaffnese tongue. Most of the classical words which have become obsolete or known only to the scholary few beyond the ghats the man-in-the-street here is conversant with; and Philological and Ethnographic conclusions alike confirm the traditional account that *Parasurama Kshetram* was peopled by men from the east. It may not be far from the truth therefore to say that with the extinction of the *Pandiyan* and *Chola* Kingdoms Malabar was left to develop its institutions that were at one time common to the whole Dravidian race unmolested, securely placed as it was between the hills and the sea.

The present state of Malabar then, with its unique customs and institutions, now looked upon as peculiar to the soil or as ordained by a superhuman Dictator, ought to throw a flood of light on the constitution of the early Tamil society. *Madan* or *Sastha* of Travancore and *Aiyappan* of Malabar correspond to the deity *Aiyanar* whose shrine guards every village in the eastern districts. The *Pulaya* who was till late the predial serf has his counterpart in the *palla* who was also orginally known as Pulaya. *Kudai Selavu* and *Val Selavu* so often referred to in Purapporul are enacted on almost every festive occasion when the sovereigns on the west coast go out on any feigned expedition. The *Kathakali*, the *Chirappu*, the *Kurathipattu*, the *Pulikudi*, ‡ the *Arpu*, the *Kurava* and various other things are also known to have had their counterparts. That matriarchy (metronymy is more precise, since there is none to import a ruler) which is now confined to Malabar has also been once the universal practice of the

‡ The very term *Pulikudi* is very commonly used for child-birth though no such ceremony takes place in the Tamil districts.

entire Tamil or Dravidian race ought therefore to be more than a mere conjecture.

It cannot be denied that a closer tie was felt between the two nationalities when the whole of South India was ruled over by its own kings among whom intermarriages were by no means infrequent. Poets, we know, have travelled throughout Keralam visiting the courts of Nanchilvalluvan (நாஞ்சில்வள்ளுவன்) Valvilori (வல்வில்ஓரி) and hosts of Cheraladhans and Cheralirumporais. Yet nothing has struck them as peculiar. Neither Pathirrupathu (பதிற்றுப்பத்து), the *Shahnameh* of the Chera Royal family composed as it is by Cheraman Ilango Adigal and laying a good portion of its scene of action on the West Coast nor even *Purapporul Venbamalai* which has the singular coincidence in having both its author and commentator (as is evidenced from the string of provincialisms in his prose) from the chera territory, helps us in the least. Their silence on so vital a subject affecting so kindred a tribe gives us room to suspect that matriarchy, at least in its infant stage, I mean as it was during the early feudal period in Malabar was nothing peculiar to the times. But this is a positive inference from negative circumstances and requires confirmation.

(To be continued.)

M. KARPURASUNDARA PANDIAN.

LEGISLATION AND SOCIAL REFORM.

By Mr. S. Ramanatha Aiyar, F. S. SC., M. R. A. S.

NOT satisfied with the platform and the press, the Social Reformer has of late begun to encroach upon the legislative sanctum When after eloquent disquisitions and vehement denunciations, he find his orthodox brethren intractable, he courts the hand of legislature to beat them hollow. He contends if orthodoxy and conservatism will not listen to reason and move on with him, an act from the legislature will sweep away the existing fabric of society. If he wants to prevent religious endowments from being mis-managed, if he wants to put a stop to nautch parties, if he wants to prohibit early marriages, if he wants to put down polygamy or lay his axe at the root of polyandry, if he wants to change the system of marriage or establish better relationship among the members of a group or raise their status or improve their assets or disencumber their property and estates, he pants for the council chamber, and wants to pass an act! Then the thing is done. The reform, he seeks to transplant, will spontaneously spring up there and renovate society. Imbued with the ideas and principles of the civilized West he thinks of applying them wholesale to the conditions of this country. Stung by the extreme degradation of his country, he patriotically hits upon the project of raising his community to a high level by a few statutes and enactments. In these days when enlightened reason recognises free choice as the guiding principle of marital union, the institution of early marriages—when the parties are too young to realize the solemn responsibility they are called upon to undertake—cannot but be detrimental to social harmony. To enforce union where inclination dictates separation is an insult to common sense. It is a satire upon love itself. So exclaims the reformer. But he ignores the inviolable conditions that form the root of our social system. He takes no note of the restrictions and limitations which we have been laboring under for ages and which it is not easy to shake off at his bidding. Again, in these days when the civilized instincts of man rebel against a system that allows of a plurality of wives or husbands, the prevalence of polygamy or polyandry is a disgrace to society. To dilute love by distribution injures domestic fidelity and bars social advancement. The despotic authority of customs and the peremptory obedience to its absurd demands are

sapping our vitality. To follow a mode of life and thought bristling with such grotesque and absurd superstitions is revolting to the sense of duty as educated men. So complains the reformer. But in his anxiety to reform, he underrates the obstinacy and tenacity with which the masses cling to these old and antiquated notions. Again in these days of cosmopolitan philanthropy and universal brotherhood, when the principles of liberty, equality, and fraternity are gradually gaining ground, the system of caste—with a rigidity and an isolation that peremptorily refuses to admit within its pale any except those born and nurtured under its traditions and carefully kept within its fold,—is a meaningless anachronism, an indefensible anomaly! The earlier we realize this and adapt ourselves to the growing needs of an ever-advancing civilization, the better for us. So says the reformer. But he ignores the equally stern reality that it is an institution whose original principles were broad-based upon social and economic conditions—an institution which offered a solution to national progress in the division of labor—an institution whose inviolability has been the means of preserving intact through untold ages the land-marks of social system in a country where the church got the better of the state in the struggle between the two. To be brief, the social reformer who represents the educated section is *too impatient* for the age he lives in. He argues thus:— I am given liberal education. My reason is enlightened. My intellect is developed. I pity the wretched lot of my countrymen grovelling in ridiculous customs and superstitions. They lead a life of moral degeneracy and intellectual penury. Awake! Arise!"

And when they do not respond to his call for reform, he grows vexed. He rushes into the legislative chamber to set everything aright by a few statutes and enactments. Aid from without argues weakness *within* and often has an unwholesome effect. Any forced upheaval like that—even if possible—is also calculated "to give a fresh momentum to the downward move." This is the gist of my contention. Let me not be misunderstood. I do not for a moment undervalue the invaluable services which social reformers are doing. We cannot be too thankful to them. But what I say is that they should not *hurry on. Festina Lente* should be their motto. A sincere and enthusiastic activity, tempered by loyalty, moderation and reverence for the past should be the means of renovating society. The truly educated portion is only a drop in the ocean. Ninety per cent of our people believe that our laws and institutions were laid down by the Creator

Himself. They believe that the very advent of the reformer heralds the age of dissolution. I say therefore that any measure of reform that has not the sincere and solid support of the society at large is fore-doomed to failure. The social aspirations of the English-educated Hindus are quite at variance with the view of the majority of the people. In such cases to compel them by legislature to accept notions however uncongenial to them, would only convulse society and throw back the tide of advancement. Legislative interference in stopping *Sati* or prohibiting infanticide or abolishing slavery or in cases where humanity is outraged, proceeds on broad and humanising principles, and such interference carries its own justification. But in the present condition of society, reform proper,—to be wholesome and effective—should proceed from the bosom of the society. The "rush-forwards" and the "let-alones" should approach each other, blend together and work in hearty fellowship. There should be an organised system of free and disciplined discussion at which several questions of social reform might be thoroughly thrashed out. Differences of views could thus be considerably sunk in a common understanding and a consensus of opinion created. Emerson says—"Every reform was first a thought in one man's mind: when the same thought occurs to another man, it becomes a private opinion; and when it shall be private opinion again, it will solve the problem of the age." The duty of the social reformer lies first in spreading the advanced ideas and preparing the conservative instincts of his countrymen for healthy reform. He has to create unanimity of feeling and identity of interest. It is no doubt a Herculean task especially when our countrymen are steeped in conservatism unwilling to part with anything old because it is bequeathed by a hoary past, unwilling likewise to adopt anything new because it is not old. His efforts should therefore be more methodical, more organised, more concurrent. Signal results are then bound to follow.

S. RAMANATHA AIYAR.

MY TRAVELS IN EUROPE.

By Mr. G. P. Pillai, Bar-at-Law.

LONDON, which is mightier than the Venice of old, and which holds all the world in fee, which blazes with jewels in the west and fades away into morasses of drab and grime in the east—claims our first attention from a traveller's point of view. It is not only the metropolis of the world, but it is a miniature world in itself. One evening walk through one of its busy thorough-fares with your eyes open will give you more information than what you can gather during your whole life-time in any other remote corner of the world. A simple drive on the top of an omnibus will be sufficient to impress one with the magnitude and the magnificence of the proudest city of the world. The towering domes of St. Paul's, the structural beauty of the Parliament houses, the graceful column at the Trafalgar Square, all these impress you and remind you of their historic associations. Walking down Oxford Street on one holiday evening you may step inside the famous Marble Arch and enter the historic Hyde Park. Here the view presented is indeed very pretty. Here a dark-skinned thick-lipped negro walks side by side with a pretty young damsel, there a young Indian of up-to-date fashion reclines gracefully on a bench, pleasantly conversing with two lady-friends. A handsome motor-car with a fair occupant and driven by a French chaffeur dashes past us. Two Egyptians with bright red caps and flowing robes hail to a passing cab, which halts and carries them away. The lake is full of young couples rowing up and down the Serpentine. At one place a Christian Missionary appeals to a Christian audience to become real Christians. At another, a Chinese priest repeats to a crowded gathering the tenets of the Buddhist religion. The Suffragists are delivering fiery speeches in one corner, the Socialists are denouncing monarchy and the doings of a conservative ministry. The Park Lane magnates move from one place to another in the park on the look out for a convenient place to sit down, while a crowd of workmen with their torn and dirty garments, their face begrimed with soot and dust, brushes past them caring little or nothing for them. The wretched derelict lies here and there on the grass asleep or drunk, and the solemn policeman with a quick glance and a wave of the hand puts an end to their sleep at once. These are but few of the many things you may chance to see in any one of the many gardens in

London. Moving up Oxford Street and passing Oxford-circus and Holborn, we come to St. Paul's Cathedral. There, gathered together, Sunday by Sunday, may be found a great crowd of all ages and both sexes, mostly of the middle class, the comfortably-off, the comfortably-clad people who keep up a tradition of honest living and hard work with respectability among them. It is a wonderful sight: the grey distances, the dimness of the towering domes, the long drawn aisles and the crowd soberly dressed in black and brown and dingy colours, a crowd reverent, attentive, joining a service that for singing and music can hardly be surpassed. Wandering down the narrow streets of the neighbourhood of St. Paul's on a week-day, you may chance to hear a song, sweeter than any lark's, a boy's clear treble, rising higher and higher until you catch your breath to listen, as the fresh young voice goes up lending wings to the souls; and suddenly with its cessation you come back into a very work-a-day world, a world of hurrying people, of huge carts, of crowded omnibuses, of muddy streets and grey skies—a world filled with the essence of the common-place from which you have been carried away by the practising notes of one of the choir boys of St. Paul's in the school hard by the Cathedral. Going further east, to the East End of London we come in contact with the slums of the city. There driven by poverty can be seen gathered together men from all parts of the world: Negroes in light cheque suits and red flannel shirts, Americans in velveteen coats and trousers, Italians muffled up in jerseys, Spaniards playing cards before the roaring fire, Englishmen wrapped in rugs asleep or bawling songs to a small audience which gives a chorus back in mellifluous curses, Russians drunk with spirits, Frenchmen chattering, Chinese mooningly silent, and over all an atmosphere of smoke and foul odours, of fetid warmth and stifling heaviness. London reflects every phase of joy and misery that can be imagined between the glittering procession that passes us in the park in the bright afternoon sun, to the forlorn tramp that stands outside lonely shelters in the mid-night drizzle. To this one, it is a city of magnificent dreams; to that, a night-mare of prolonged horror. English people, by the way, are not a very sunny people, and a thoughtful careworn sadness sits on their countenance instead of joyousness and hilarity. The climate which is cold and depressing for more than six months in the year may partly account for this. Again, the distribution of the means of livelihood are so unequal, that while the smaller section literally rolls in wealth, the larger—the overwhelmingly larger—have not enough for

their wants, and pass their life in care and privation. Some people go mad from melancholy and over-work, the result of the unending task of trying to get a living by an almost useless struggle. Some others become criminals through early neglect, and being taught to live on their wits, they fill the gin palaces to drown their sorrows.

Leaving London, I may next mention among the cities I visited the two great university towns, Oxford and Cambridge. I studied the strange unique life in a university, narrow yet pulsating, where the youth that is so green and springing tries to arm itself for the battle of life with the weapons forged by the dead and sharpened by the more elderly among the living. I believe it was at Oxford that I heard a great man say that one should never omit to see anything beautiful, for, as he said, in those quiet hours of silent communion with the soul of nature we are taking in a store of knowledge which will become a part of our very being. Nature invites us all to see and admire the infinite variety she has to show: mountains bathing their feet in the depths of crystalline lakes, the blending of the most contrasted scenes of sublimity and tenderness in Tyrol and Dolomites and the black lava fields of Sicily and the vine-yards caressing them round the vast base of Etna. No two scenes are alike. The world only tires us if we stagnate in one spot.

Crossing over to the continent, we find that Holland and Belgium make any holiday attractive because of their perfect presentation of the quaintest charms of mediævialism; and when we are thinking of cities re-constructed in the modern style of supreme beauty the mind at once flies to Paris. What shall I say of fair France? Their many provinces with their wealth of historical and legendary lore, their diversified scenery, their intimate connection with England in the days of old—all these impress you and move you to the inmost depth of your soul. Picardy with its dead old towns in the north, Normandy rich in Gothic architecture and memories of old Norman kings of England, Brittany with its natural beauty and its celtic memorials, the Vosges unrivalled for mountain scenery, the Loire with its wonderful castles, "the garden of France"—each and all invite us, seeming to say "Confine your travels to France and you will have enough to do all your days." Belgium is one of the most important countries to be included in any scheme of educational travel. Nowhere are the towns more potent to stir the imagination, to awaken the feeling for romance as Bruges and Ghent. Brussels is an ideal example of a fine modern capital evolved from an old historic town, while Antwerp is full of bright and cosmopolitan life and boasts of rich treasures of art.

The home of the historic Dutch people is a country full of extraordinary natural characteristics. Their country, the people, customs, language, style of buildings, dress and methods of business are all strange, quaint, and striking. Countless canals intersect the land in all directions. The lofty and narrow houses constructed of red brick and white cement, the numerous odd looking windmills, the trim tulip gardens and the rows of poplars stretching along the dykes and canals for miles impart a unique beauty to the view.

One of the chief recommendations of a foreign tour is that it develops perceptive faculties, cultivates powers of observation, refines taste, stores mind with first-hand knowledge and brings us into actual contact with the world's realities. Further, it tends to destroy many of the artificial trammels of civilisation. A sympathetic understanding of a great people and a great country makes a man really alive to the faults as well as the merits of his own country. Seldom for example has any British corporation begun any scheme before they have studied how they have been dealt with in other countries in the continent. We want citizens not proud and arrogant from ignorance but appreciative and loyal from knowledge and seeing what is good in other places, keen to adapt it to their own. There is no doubt that he is a poor traveller who returns to scoff at his own land and does not feel with the Poet

> "Where'er I roam, whatever realms I see
> My heart, untravelled, fondly turns to thee".

Nothing is appraisable save relatively or by comparison. We must know something of the life of other people, the characteristics of other lands, before we can proceed to estimate the qualities as they are exhibited in our own. Let us understand the economic aspect of our country by studying the sources of wealth of other countries. Let us mark the alertness of the Americans, the vivacity of the French, the industry of the Germans, the commerce of the English, the progress of the Japanese and try to arrive at the cause or causes for their respective characters. Let some at least of us study foreign politics by actually living and moving in foreign lands and let us try to apply it and see whether it will satisfy the requirements of our own.

In the short space of three years during which I was away I find that Travancore has changed greatly. The Sree Moolam Popular Assembly given birth to by that veteran statesman, Mr. V. P. Madhava Row, has laid the foundations of a future brighter Travancore. I now

see signs of political activity in every nook and corner of this little state. The once unambitious, unassuming, patient population of Travancore is now seen carefully watching the doings of Government. It is indeed a hopeful sign to see the Representatives from all parts meeting together and representing their grievances in a constitutional way. Of course this is not enough and there is a great deal to be achieved yet. It may not be accomplished at once; but it is bound to come. The present constitution of England is not the work of a single day. The Sree Moolam Popular Assembly, which might be made to serve the purpose of an Opposition, deserves to be treated with sympathy by our Government and nourished into vigorous maturity. It is bound to make the work of actual administration easy and successful in the long run. The root of good government as Lord Morley rightly observed is not to be found in bureaucracy or pedantocracy. We must seek to rouse up the free and spontaneous elements lying deep in the minds and hearts of the people. What we want is not mere efficiency in the Huzur, but will and driving power, and that can only come from a resolute and determined adherence in the minds and hearts of the people of this country to those claims of humanity, justice and freedom which mark the difference between the progressive countries and the countries that are not progressive. The greatness of a nation must to some extent depend on the system of the administrative machinery and its personnel; but the nation itself did not come from these. They are formed from the nerve and muscle and moral fibre of the community itself. A nation thrives after all not by dollars but by ideals. A people is measured not by the amount of its wealth, but by what it stands for in the moral domain. Wealth without the corrective of high ideals makes for national decay. And what is more conducive to the acquirement of high ideals than foreign travel? I shall conclude my remarks with the following lines of the poet:—

"We have wandered the wide world over,
And planted the farthest soil;
We have sweated with honest labour,
And gathered the fruits of toil.
Though dear be the bush and jungle
And rich be the ranch and the rand;
Still best of earth is our land of birth,
Our own dear mother-land."— B. M. RAMSAY

G. P. PILLAI.

A HISTORY OF THE MALAYALAM LANGUAGE.

By Mr. M. Seshagiri Prabhu, M. A.

Roots.

IN the last article I promised to explain the meaning of the suffixes and the terminations of inflexion. As suffixes are added either directly to the root or indirectly to the stem or base derived from the root, it is necessary to explain the nature of roots before attempting to explain the elements of inflexion and derivation. Comparative Philology has succeeded in proving that the etymological analysis of words leads to roots as the ultimate facts of Language. Roots are incapable of further analysis and therefore correspond to chemical elements. With the discovery of roots the province of the Etymologist comes to an end. Philosophers and Metaphysicians have to take up the question of the origin of these roots. Various are the theories that have been set forth to account for the origin of roots.

Roots have been classified as predicative and demonstrative. Some of the Philologists have held that the so-called demonstrative roots or the elements of inflexion and of derivation are the residue of once independent words which in consequence of the wear and tear of ages have been reduced to mere syllables or letters, and which having thus lost their original signification are now employed to serve the purpose of inflexion and derivation. In support of their theory of the origin of the demonstrative roots they appeal to the process of agglutination going on in Dravidian and other languages of this family. Others starting with the grand assumption that primitive man began his speech not with individual words like Papa, Mama and so on, but with sentences. When man advanced in intelligence, he was able to analyse his sentences into words. When he discerned that a number of words had the same ending, he was led to believe that that ending indicated the special relation in which the word stood to other words in the sentence. The merits of these theories will be discussed in the sequel. Though a large number of suffixes have been shown to have their origin in pronominal or demonstrative elements, many suffixes still baffle the ingenuity of philologists.

As regards predicative roots, various theories have been started to account for their origin. Man in his primitive state was destitute of language and could not express his feelings,—his joys and his

sorrows, his wants and sufferings. Hearing the cries of birds and beasts in the external world, man prompted by the love of imitation, began to cry like these animals. As the cry became associated with a particular animal, the sound expressing the cry became the name of the animal. So the roots out of which language has grown to be the crown of human productions can according to this theory be traced back to the cries of birds and beasts. This theory has been known as the Onomatopoetic theory and facetiously styled the Bow-vow theory.

Since man is capable of crying, sighing, moaning, laughing, shouting, screaming and so on, he, instead of attempting to imitate the cry of animals, gave vent to certain sounds to indicate his feelings, his joys, sorrows, pains, sufferings, wonder, surprise and so on. As these sounds correspond to the interjections in our Grammar, the theory attempting to account for the origin of roots from interjections is called the Interjectional theory or Pooh-pooh theory.

Though a very few words can be shown to have been derived from cries of animals and from involuntary ejaculations of men, these two theories fail to account for a large number of words. The analysis of the words denoting animals discloses the fact that they are named in consequence of their being conceived as active agents. As agency implies action and activity, imitation of sounds and interjectional cries are not the sources of roots.

From the very beginning man is found to be essentially a social being, loving to live in groups, to work in groups and fight in groups. When engaged in such occupations as grinding corn, pulling or drawing, carrying, or work which requires the co-operation of several men at a time, men are found to produce certain sounds. Constant and repeated practice of an occupation like grinding evokes the same common cry, which becomes associated with the act of grinding. Whenever the sound accompanying grinding is produced prior to grinding, it serves to recall the work of grinding and finally becomes the name of grinding. The origin of roots is to be sought in these sounds produced by men while engaged in active occupations. This theory is called the Synenergetic or Ding-dong theory. Professor Max Muller is the foremost exponent of this theory and has supported it with all his logic and rhetoric in his most celebrated work—the *Science of Thought.* If our scientific conscience forces us to seek the origin of Language in a cause external to our mental world, to look upon Language as a human production and not a divine gift, if we

want to trace language to a physical rather than a metaphysical cause, then, certainly do we find a very grand truth in the linguistic philosophy expounded in this most wonderful book. To a student of Sanskrit Grammar, this monumental work of Max Muller will be a source of perpetual pleasure. For he will find in the book some of the theories of Sanskrit Grammar explained in a new light and utilised for new purposes.

Long after the days of Yaska, the first commentator on the Rig-veda, and of Panini, the last of the Sanskrit Grammarians of India, a theory has been established that all Sanskrit words are derived from roots signifying action. These roots are generally monosyllabic. Krit or primary suffixes of derivation are added to roots to form nouns, adjectives, and adverbs. To these words formed by means of Krit suffixes are added Taddhita or secondary suffixes to form derivative words. A large class of words that could not be explained as formed out of roots by means of Krit or Taddhita suffixes, had to be explained to support the theory. Sâkatâyana, in a work called "Unâdi (ഉണാദി) sûtras, has shown that these primitive words are really derived from verbal roots, and that the suffixes necessary for deriving them are collected under a head called Unâdi beginning with u(-n) ഉൺ. The formation of words by means of Krit and Taddhita affixes, is so regular and systematic that the words formed by Unâdi suffixes appear to be irregular and anomalous. Pânini by recognising the existence of the Unădi affixes has confessed that he believes in the theory of the origin of words from verbal roots.

Sanskrit Grammarians have reduced the whole growth of their language to 1706 roots, which have been collected by Panini in his celebrated Dhatupatha (Root-book). As most of the roots given in Panini's list are not found in the extent Sanskrit Literature and cannot be traced in a large number of words, Western scholars have charged Panini with the sin of inventing roots with the sole object of maintaining his theory of the origin of words from roots. They have failed to remember that at the time when Panini composed his colossal Grammar, Sanskrit was a spoken language, and as such, must have contained more numerous words than the literary productions preserved to us. It is admitted on all hands that some of the words spoken in Panini's days had become obsolete in the days of Kâtyâyana and that some of the words in Kâtyana's time had likewise become obsolete in the age of Patanjali. As a large number of Vedic and Sûtra works have been lost and as the Vedic and Sûtra works preserved

to us treat only of religion and ceremonies, and as all the words in the spoken language are not necessarily found in the literay language, the charge of the invention of roots simply to support a theory to which he was wedded cannot be brought against Panini. He had the courage to face his facts. If the facts had been opposed to the theory, his honesty would have compelled him to throw the theory overboard. His contemporaries and the opponents of the theory and their followers would certainly have exposed the hollowness of the theory. As Panini's Grammar had been handed down in oral tradition and dominated the subsequent literature in Sanskrit, a theory unfounded on facts would have provoked a protest at least from Kâtyâyana, if not from Patanjali.

A large number of roots used in the Vedic Literature are not found in the post-vedic Literature. As Panini belonged to the later literature, and as his list contains more roots than those found in the Vedic literature, the extra roots must have come from Panini's mint and must be counterfeit. This argument is based on a shallow assumption, that the Vedic literature is a complete and perfect record of everything connected with the history, religion, politics, sociology, astronomy, medicine and what not. As the poets of the Veda have nowhere bound themselves to use *every word in Sanskrit*, and write an encyclopœdia of Aryan wisdom, the absence of nearly half the number of roots catalogued by Panini, in the Vedic literature, does not prove anything more than that they had no need or occasion to use these roots. Panini may more reasonably be charged with the sin of omission of roots from his list, as he cannot possibly have collected the roots in the living speech of the people, in those days when there were no written literature, no means of communications and occasions for monster meetings.

Another equally unfounded charge has been brought against Panini. As Panini has, for the purpose of his grammar, reduced the whole body of Sanskrit to a number of roots, he has been supposed to have believed that "his empty clatter of roots" constitutes language. Some philologists seem to think that Panini held the opinion that language passed from a stage in which the roots were used as independent words, to a stage in which they became words capable of expressing relations with other words in the sentence.

Panini and his followers have always looked upon roots as Alaukika (അലൗകിക),—words not found in the work-a-day world of the people—and as merely grammatical devices. When verbal roots

nî (നീ) lû (ലൂ) pû (പൂ) sak (ശക്) muc (മുച്) are found in the spoken language in a sense different from that assigned to them in the Dhatupatha, the grammatical conscience of Panini made him perceive at once that the abstract idea of nî 'to lead' cannot signify a leader unless it is linked with a suffix conveying the sense of an agent. So to account for the use of nî in the sense of a leader, he said that as a termination added to the root *nî* to convert it into a noun disappeared he would represent it as *Krip* which stripped of its grammatical garb comes to a zero. This imaginary termination is in itself an evidence that the roots cannot be used as language unless they are modified and changed into words or Padas capable of expressing relations to other words in a sentence.

The sentence being conceived as the expression of the agreement or disagreement of two ideas, Panini has accepted only two parts of speech—(1) those ending with a case termination and (2) those ending in the termination of finite verbs. The first class includes Nouns, Pronouns, and Adjectives, and the second class finite verbs. Adverbs, Conjunctions, Prepositions and Interjections, as they are not modified or inflected are called Indeclinables. Panini includes even these under the first class, alleging that the case-endings have been dropped in their case. Yaska, the predecessor of Panini, has mentioned four parts of speech—Noun (നാമം), Verb (ആഖ്യാതം), Particles (നിപാതം) and indeclinables (അവ്യയം).

Later philosophers of Language have attempted to classify the words of Sanskrit according to their import. They have divided all knowables under the four heads of Matter, Quality, Action, and Relation. Before proceeding to show how each of these categories has been utilised for purposes of formal grammar, I shall explain another classification of Sanskrit words, show how this classification agrees with the one given above, and how we may combine both in naming the parts of speech in Malayalam

According to the etymology of words, Sanskrit Grammarians classify them under the following four heads:—(1) Rûdha (രൂഢം), Yaugika (യൌഗിക), Yogarûda (യോഗരൂഢ) and Pâribhâshika (പാരിഭാഷിക). Rûdha or Primitive words convey a meaning which is based on a convention (സങ്കേത), and not in the meaning of the component parts of the words e. g. മണ്ഡപം, കുന്ദം, ഘടം, പടം, വനം. Yaugika or Derivative words express a meaning which is based on the meaning of their component parts which express either matter, quality, action, or relation. The following examples of Yaugika words will illustrate the meaning.

(1) Yaugika words denoting the relations of one with matter:— അന്നവാൻ, ധനവാൻ, പുഷ്പവാൻ, ഫലവത്തു, ധനി, പക്ഷി, ശിഖി, ശൃംഗി, ശാഖി, വിടപി, അന്നമയം, ജലമയം, മൃണ്മയി.

(2) Yaugika words expressing the relation of one with quality:— രൂപവതി, രസവത്തു, ധൈര്യവാൻ, രൂപി, ഗുണി, ബലവതി, ബലി,

(3) Yaugika words expressing the relation of one with action പാചകൻ, അദ്ധ്യാപകൻ, നായകൻ, ഗന്താവു, കർത്താവു, ഭോക്താവു

Yaugika or Derivative words are divided into three classes.

(i) Kridanta or those ending in Krit suffixes:— പാചകൻ, ഗന്താവു, ഗതഃ, കാര്യം, ഉപിപാൻ, ഗന്തവ്യം,

(ii) Taddhitanta or those ending in Taddhita suffixes മതുമാൻ, ബുദ്ധിമതി, ഗുണമയം, കാഷായം, താൎണ്ണം, സൈംഹി, വൈയാഘ്രം

(iii) Samasa—those formed by the composition of separate words രാജപുരുഷൻ, പീതാംബരൻ, നീലകണ്ഠൻ, കമലാക്ഷി ഭൂമിപാലൻ,

The Kridanta words being formed of roots and suffixes convey the sense of agency etc., with regard to the action indicated by the roots and by expressing a distinct meaning show a relation with the action. The Taddhita words express the relation with matter, quality and action.

(a) Matter—ധനവാൻ, ധനി, ദണ്ഡി, ശാഖി, പുഷ്പവാൻ.

(b) Quality—ഗുണവാൻ, രൂപവാൻ, ധൈര്യവാൻ, ജ്ഞാനവാൻ,

(c) Action—ഗതിമാൻ, ക്രിയാവാൻ, വ്യാപാരവാൻ.

Compounds may also be classified as showing matter, Quality and Action. The relation in the case of compound words may be conceived as subsisting between (1) two pieces of matter, (2) between a piece of matter and quality, (3) between matter and action (4) two actions, (5) between two qualities and (6) between qualities and actions.

(1) Between matter—രാജപുരുഷൻ, രാജധനം, ബ്രാഹ്മണപുത്രൻ, പിതൃധനം, വൃക്ഷശാഖാ

2. Between matter and quality—പടരൂപം, വിപ്രജ്ഞാനം

3. Between matter and action—രഥഗതി, പാദക്രമണം, ബ്രാഹ്മണഭോജനം.

4. Between qualities—നീലലോഹിതം കൃഷ്ണരക്തം.

5. Between qualities and actions—ഗതിരോധം, ഭോജനജ്ഞാനം.

6 Between actions—സ്നാതാനുലിപ്തൻ, പക്വഭജൻ.

Yogarûdha words are those whose component parts convey a definite meaning which is like that of a primitive word, restricted to particular things, by a convention. Pankaja—born or produced in mud —is restricted to a lotus, though, by reason of the meaning of the parts it is applicable to water-lilies and other plants growing in mud. Some

discard this distinction and include the Yogarûdha words in the Yaugika words. The compound words are generally supposed to signify the intended meaning in consequence of their possessing the power of Yogarúdha words.

Páribháshika words are technical terms and convey the intended meaning because they have heen so defined in their repective sciences and arts. കൎമ്മ, grammatical object, ക്രിയാ, verb, ഉപസൎഗ്ഗ, preposition are technical terms of grammar.

Sanskrit Rhetoricians have also divided words according to their meanings into (1) Vachaka (വാചക), (2) Lakshanika (ലാക്ഷണിക) and (3) Vyanjaka (വ്യഞ്ജക) and their meanings are called Vachya (വാച്യ), Lakshya (ലക്ഷ്യ), and Vyanjya (വ്യംഗ്യ). Tâtparyârtha (താല്പൎയ്യാൎത്ഥം) has been added as a fourth meaning. As these meanings do not depend on the forms of the words, but as they depend on the context in which they occur, the Etymologist has nothing to do with them. So, I do not think it necessary to explain their distinction at present.

Having shown that Sanskrit words can all be traced back to monosyllabic roots signifying action and that they may be classified according to their import and formation, I shall now give the principles of classifying roots adopted by philologists and apply them to the roots of Malayalam. Dr. Caldwell has shown Dravidian roots to be monosyllabic. This has to be investigated and the final form of the root settled.

" A root is necessarily monosyllabic. Roots consisting of more than one syllable can always be proved to be derivative roots, and even among monosyllabic roots it is necessary to distinguish between primitive, secondary and Tertiary roots.

A. Primitive are those which consist

(1) of one vowel. . . . . ആ, to be

(2) of one vowel and one consonant. . . . . ഇർ, to sit,

(3) of one consonant and one vowel. . . . . പോ, to go.

B. Secondary Roots are those which consist

(1) of one consonant, vowel, and consonant, വർ, തർ, ചെയ്,

In these roots either the first or the last consonant is modificatory.

C. Tertiary Roots are those which consist

(1) of consonant, consonant, and vowel.

(2) of vowel, consonant, and consonant,

(3) of consonant, consonant, vowel and consonant.

(4) of consonant, consonant, vowel, consonant and consonant.

The primary roots are the most important in the early history of

language; but their predicative power being generally of too indefinite a character to answer the purposes of advancing thought, they were soon encroached upon and almost supplanted by secondary and tertiary radicals."

The above extract from Max Muller's Lectures on the Science of Language sets forth the principles on which roots are to be classified. In the present state of Malayalam, we do not find many primitive roots consisting of a single vowel. In the Sabdamanidarpana—a Canarese grammar by Kesiraja—are found two roots ഈ to bathe and ഓ to love. The latter root is preserved in ഓമൽ, but the former seems to be a relic of നീളു. Malayalam possesses a large number of roots belonging to the subdivisions (2) and (3) of Primitive roots, and to the secondary division. As Dravidian Languages are averse to initial conjunct consonants, they do not furnish roots falling under the subdivisions (1), (3) and (4) of Tertiary roots. So the only tertiary roots of Malayalam must be those beginning with vowels followed by conjunct consonants.

(To be continued.)

M. SESHAGIRI PRABHU

DISCUSSION

I

THE REAL CAUSE OF SELF-SACRIFICE.

BY MR. T. SADASIVA AIYAR, B. A., M. L.

To

The Editor,

The *M. Q. Review.*

SIR,

IN the short but thoughtful and suggestive editorial artitcle in the June number of your Review on the "Evolution of Love," you say that when love is in its extreme stage "We miss its foundation" and "the original root," namely "love of self". And you try to explain it by "the phenomena of '*fixed ideas*' in Psychology."

(2) With every respect, is this not merely clouding the issue by mere phrase-manufacture as Benjamin Kidd does in his works abounding in such phrases as "projected efficiency" &c? And do you approve of this self-sacrificing love or not? or do you say with the Italian Professor Lombroso (he has recently learnt better) that it is an abnormal diseased neurotic imagination which leads to self-sacrifice? Your reference to the preference of "honor, dignity and nobleness" to "life" (that is physical life) being "a glaring instance of placing the cart before the horse," your reference to martyrs "*fancying perhaps* higher enjoyments," and your reference to the "ecstatic state" being "a state of momentary madness" and "emotional delirium" seem to show that you treat the martyr as an unnatural abortion of nature. But if love of "self" and "life" is the root, can nature stultify herself by making one of her bye-products such as a "fixed idea" become superior to the "root" itself?

(3) My dear Mr. Editor, the heroes and martyrs and the ascetic saints are not the result of unnatural aberrations of false or stupid "fixed ideas." The physical life and the physical self might go and come but there is a Life and Self that are permanent. It is the glimpse of that Life and that Self (or something nearer to that Life and that Self than the physical life and physical self) that even a soldier who does his duty obtains. It is the vision of the Higher Bird on the Tree that the sages, saints and religious martyrs get.

They know they are this Higher Bird which cannot be killed or hurt and it is this vision and not a stupid unnatural fixed idea and it is this Love for that Higher Bird self which surpasses all other loves and is the root and basis of all lower loves (even that of a male physical cell to a female physical cell) that produces this self-sacrificing love in which the lower self is gladly sacrificed for the Higher Self. Charles Bradlaugh, Dr. Clifford and other good and noble souls who did not believe in a Universal Permanent Spirit which is their own Innermost Self preached self-sacrifice and Charles Bradlaugh even said that his highest ambition was to die for the people. But why he longed so he could not explain and none of those who deny a Permanent Self could explain it except those logical materialists who treat self-sacrifice as unnatural madness or those logical Vedantists who treat self-sacrifice as merely the exaltation of the unsacrificeable and ever-sacrificing Higher Self.

(4) Let all other knowledge or Apara Vidya (including every other science) be the beautiful hand-maiden to serve (or the path leading to) Brahma Vidya or Theosophy and let all Western Philosophy be similarly used to elucidate and support and not in vain attempts to attack or overthrow our time-honoured Eastern Philosophy.

T. SADASIVA AIYAR.

II

THE REAL CAUSE OF SELF-SACRIFICE—A REJOINDER.

By the Editor,

THANKING our esteemed correspondent for the few complimentary terms in which he refers to our last editorial article, in the opening paragraph of his communication, we think we may go at once to consider the point raised in this controversy. A number of epithets and surmises contained in this communication naturally throw open the doors to a discussion of many a side issue; but these certainly should not be allowed to thrust into the back-ground the central question. This we shall first deal with.

In our article, entitled *Stages in the Evolution of Love*, we made an attempt at an explanation of that rare phenomenon of self-sacrifice which springs from love of other beings and sought to trace it to the

impulse of a "fixed idea", dominating the mind of the self-sacrificing subject. Our learned correspondent, however, demurs to this view, characterising by the way a 'fixed idea' as "false", "stupid" and "unnatural" and gives, we confess, an altogether new explanation of his own, which is nothing more or less than the conviction in the mind of the self-sacrificing individual that his self, the higher self, cannot die. This, we believe, is the significance of also the metaphorical phraseology used by the writer, viz: "the vision of the higher bird."

Now, the question before us is purely a psychological one and as such falls within the domain of one of the natural sciences. *Brahma-Vidya* or Theosophy has, if we are not mistaken, a distinct sphere of its own for investigation and also a method of its own. Any appeal made to it in the discussion of a scientific question, which lies in a different sphere and which is amenable to a different method, is more likely to darken than to clarify matters. When a Chemist treats of the composition of a salt, when a Physicist treats of the nature of a force, or when a Biologist treats of the law of growth and decay of living matter, would it be right on the part of a Theosophist to jump up at every step in the reasoning and interject that there is a spiritual aspect of the matter which the scientist has not taken into account, much less explained. For aught we know, it is so; but the business of the scientist is not so ambitious; it is the modest one of seeking uniformities, uniformities of co-existence and sequence, in natural phenomena. He deals only with the Relative and not with the Absolute, with the phenomenal aspect of existence and not with the noumenal, with that which falls within experience and not with what transcends it. Both in the inductive and deductive methods of reasoning which he follows in constructing his system of knowledge, he starts from and arrives at certain primordial data of experience, which transcend the region of scientific proof; for in the last analysis scientific proof itself will be found to be based upon the bed-rock of these primordial data and an attempt to apply the canons of scientific proof to these fundamental elements of knowledge would only be a vicious circle. In short, the scientist confines himself to that portion of the sphere of existence on which the light of knowledge falls and does not try to rend the veil of mystery which shrouds the other portion in impenetrable darkness. Taking him, then, to task for omitting to consider the recondite aspect of phenomena, which he has not undertaken to consider, is like finding fault with a carpenter for not weaving cloth or with a poet for not composing a work on cookery.

The moral of what we may call this division of intellectual labour is plain enough. And it is this: that a criticism of a piece of intellectual work, to be profitable, should proceed upon the acceptance of some one principle at least of that work and point out how the actual carrying out of the work has violated the principle. To illustrate by a concrete example, the critic, who takes upon himself to criticise *Paradise Lost* as an epic poem, should be at one with Milton concerning the utility of that branch of literature called an epic poem and the necessity of composing such a work but might differ from the poet in the estimate of the actual work executed by the latter. Suppose, the critic began by inveighing against poetry as a whole and rated the poets roundly and advised them to take to other walks of literature, would he be ranked as a sapient critic of *Paradise Lost*? There may be wisdom in his advice; yet his criticism, for all that, is simply beside the mark for the sufficient reason that between himself and the poet he has undertaken to criticise there is no common ground. And without such a common ground, no discussion can be conducted satisfactorily or wound up with profit. Diagnosing the symptoms, a doctor arrives at the conclusion that the fever a patient is suffering from is due to certain *bacilli* getting into his system; the exorciser says that it is due to the wrath of a spirit which had taken its abode in a tree which the would-be patient had cut down a day before. Evidently, there is nothing in common between these two philosophers—for the exorciser too philosophizes in his own way—and one can confidently predict that even if they were allowed eternity to settle their dispute in, they would still be as poles asunder. And why? Because they look at the phenomenon from two entirely different stand-points.

Even so, in the present instance, if our correspondent takes his stand upon thorough-going spiritualism and tries to explain the phenomenon in terms used in that branch of investigation, there will hardly be any objection to such a procedure from a scientific point of view. The Spiritualist, we think, is as much justified as the Materialist in preferring his own symbols for the explanation of the phenomenon. But in both cases the caution cannot be too strongly insisted upon that they are severally dealing only with symbols and not with the Reality. It must be noted that these two schools confessedly treat of the ultimate Problem; and whatever difference there may be in their ways of looking at it and in the nature of the solution offered, at least there is this agreement: that both of them equally take credit for having solved this question of questions. But Science is not Mate-

rialism any more than it is Spiritualism, for it does not concern itself with the resolution of the ultimate mystery at all. Any attempt made in that direction falls within the province of Metaphysics, as comprising Ontology and Epistemology. Our editorial article in the last number of the *Review* has not the remotest Metaphysical pretensions; but is only an humble contribution to the discussion of a scientific question. If, therefore, the present discussion has been started with the sole object of renewing the ancient fight between Spiritualism and Materialism, we must perforce deny ourselves the honour of entering the lists, *first*, because unlike either of the contending schools, psychological science does not undertake to *solve* the ultimate problem, *secondly*, because it differs from them both in its stand-point and in its method.

If, on the other hand, our correspondent too strives to formulate a naturalistic interpretation of the phenomenon 'Self-Sacrifice', as we have grounds for inferring, despite certain spiritualistic terminology interspersed here and there in his letter, we shall gladly avail ourselves of this opportunity of testing the validity of the rival hypotheses. Both of us must be taken as concerned with trying to ascertain the exact mental condition in which the self-sacrificing individual is when he gives up his life. Here at least, we should be taken to agree though we might differ in the reading of that mental condition. Our critic gives belief in the immortality of the self or to use his own words "vision of the higher bird which cannot be killed or hurt" as the psychic state preceding self-sacrifice, whereas we have called it a "fixed idea."

Which of these two hypotheses is the correct or approximately correct one? Before giving our grounds for a decision, we cannot help remarking that our esteemed correspondent has, by his explanation, uuwittingly shorn Self-sacrifiee of its romance and grandeur, nay, he has even pulled it down from its high pedestal and has reduced it to a formality and simulacrum. Though the individual seems to pass through the aweful ordeal of self-sacrifice, he knows he is *not* really sacrificing himself and only laughs in his sleeves at the childish ignorance of those who shed tears on the pyre of his self-immolation. We do not know whether this can heighten the grandeur of the act of self-sacrifice or ennoble the character of the individual who contrives to exchange this trash of a body for a more precious inheritance! But this is another matter; the truth or untruth of an hypothesis does not of course depend upon such adventitious considerations.

As to the hypotheses themselves, belief in the immortality of the self is plain enough; our readers cannot misunderstand that. Unhappily the phrase "fixed idea" is said to have a popular significance of its own apart from the technical one we ascribe to it. When a lunatic is subject to a particular delusion, or when a somnambulist is under the spell of a hallucination, or when a hypnotic medium is under the influence of a suggestion, each of these is sometimes spoken of as having a "fixed idea" in him. This, we think, is an unwarranted use of the term, for in all these instances the person is only an involuntary agent and has not the least power to control or modify the idea. On the other hand, he it is that is controlled by the idea. It is plain, therefore, that the person himself has not had a hand in *fixing* the idea and so cannot be held to have a "fixed idea." We have, however, used the term not to denote the involuntary psychoses mentioned above but to signify a voluntary act of the mind. Whereas in the case of ordinary ideas or volitions, the mind is allowed to oscillate between the two states of *action* and *inaction*, in pursuance of such ideas or volitions, and remains free to prefer one course of conduct to another by striking a balance between the contending motives, in the case of "fixed ideas" no such free and direct valuation of the results is resorted to by the individual; nor is it even allowed by him. In the former case, the individual keeps his mind open and is prepared to follow wherever preponderating reasons, including self-regarding reasons, guide him; in the latter, he has determined not to step beyond the act and weigh the immediate consequences to self. He has in a way fixed his course of conduct and does not feel the necessity of any direct reference to a utilitarian standard. We think there is a very great difference between this 'fixed idea'—and we have used the term only in this sense—and the fixed idea as meaning a delusion or hallucination. We admit there is also much difference between this 'fixed idea' and the ordinary idea or volition guided solely by direct considerations of utility. While a man completely controls his ordinary ideas and while delusory or hallucinatory ideas completely control him, the 'fixed ideas' we are speaking of are of an intermediate order partly controlled by man, in so much as he has consciously created them and partly controlling him in as much as they prevent him from caring for the results to self.

We shall now enumerate some of the grounds on which our hypothesis has been based.

It is the glory of evolutional Psychology in having familiarised us with the method of always trying to find an explanation of a psychic phenomenon appearing in man by casting a glance at its pre-human analogues and tracing its genesis through successive phases of evolution. No fact in nature can be detached and contemplated by itself without giving us an incorrect estimate of it; it should always be taken with the surrounding facts, coexistent, antecedent and successive, with which it is related. Applying this general rule to 'self-sacrifice', there is absolutely nothing in its nature or incidents to show that this psychological phenomenon appeared in the human beings *per saltum* and without previous psychic preparation. It is highly probable, if not positively certain, that it too has had its origin in obscure animal instincts, which have not yet been investigated with sufficient application and minuteness. The tigress which stands in defence of its cubs and then bounds in mad fury on the source of the threatened danger, the infuriate mother-whale dashing past in a career of irresistible violence, upturning ships, cargoes, men and all, only to protect her brood, the despised hen showing a gallant fight with the kite that had cast its greedy eyes on its chickens and the bitch that snarls and tries to keep at bay even a superior foe from touching a hair of its helpless litter, all show, more or less, the spirit of self-sacrifice in its embryo. They oftentimes throw themselves into the jaws of death to protect their young ones and what is it that drives them to destruction? Is it the 'higher vision' or the parental instinct which blinds them to the consequences of their acts? "Fixed idea" may not be the exact phrase by which we can appropriately describe the latter; but it is certainly an instinct of which at any rate one of the primordial elements of a "fixed idea" is composed.

Advancing a step further and coming to savage and semi-savage societies and even to the ignorant uncultured individuals of civilized societies, we are struck with the examples of self-sacrifice in their ranks in spite of the singular ignorance or indifference they display in regard to matters spiritual. They live, move and have their being in a world of mere physical necessities; they seem to be "cabinned, cribbed and confined" in a round of sensuous enjoyments and privations. If any of them stray at all outside this narrow groove, it is, in nine cases out of ten, undoubtedly due more to a thin veneer of custom than to a conviction which has gone deep into the innermost fibre of their being. Statistics of Criminology prove beyond a doubt that a great majority of the criminals come from the lower and lower-middle

classes; while the pages of the ancient history of every country are red with the violence and bloodshed of apalling ferocity. Surely enough criminal and blood-thirsty humanity cannot betoken the faintest spiritual development or for that matter even rudimentary ethical culture. Yet the primitive savage gladly lays down his life at the command of his chieftain and the ignorant soldier, whose duty teaches him "not to look before or after" but to obey his commander's orders, rushes into the thick of the fray and dies. They are laying down their lives certainly not with the higher vision of immortality which is far too much beyond the ken of their undeveloped and unenlightened natures but for something else. Surely it is something incongruous to associate the savage who gleefully performs a war-dance on the quivering flesh of his newly slain foe and the thick-skulled Tommy, who is taught by precept and example to worship at no higher shrine than brute force, with the niceties and refinements of a Spiritualistic Philosophy. Our correspondent says: "It is the glimpse of that life and that self (or something nearer to that life and that self than the physical life and physical self) that even a soldier who does his duty obtains". We are tempted to interrogate is it because of the 'glimpse of that life and that self' that the soldier, in discharging his duty, pitlessly shoots down his fellow-men aud thus widows many and orphans many more? Is it because of the 'glimpse of that life and that self' that the soldier, gathering the prices of war, loots property, spreads devastation around, ravishes women and kills children? For our part we cannot admit the tremendous proposition that the man who has still lurking in him "the brute red in tooth and claw" has the faintest scintillation of spiritual insight. The brutal horrors of war have driven such saintly men as Count Tolstoy to set their faces resolutely against militarism in any form and denounce it as a sin of the deepest dye. Yet, if we are prepared to take our correspondent's view, we shall have to hold the huge military organisation existing in every country and sucking its best life-blood, as an army of martyrs engaged in holy work. However this be, what is it, we ask again that impels the savage to obey his chieftain and the soldier his commander? It is the 'fixed idea' of obedience to command irrespective of consequences and not the "higher vision" which can scarcely co-exist with the spiritual obtuseness so strikingly displayed by them.

Moving a stage or two further still, we come to that interesting group of cases, where individuals who have not the least faith in a life

beyond the grave are yet prepared to give up their lives for the good of society. "Charles Bradlaugh," writes our esteemed critic, "and Dr. Clifford and other good and noble souls, who did not believe in a universal permanent spirit which is their own innermost self, preached self-sacrifice and Charles Bradlaugh even said that his highest ambition was to die for the people. But why he longed so, he could not explain * * *." The explanation of 'higher vision' is *ex hypothesi* inapplicable in this crucial instance; for how can one, after admitting Bradlaugh's open denial of the spirit, higher or lower, ever think of foisting on him the 'glimpse of a higher self'? Doubtless it is an irony of circumstances that Bradlaugh who had been, while living, waging a life-long battle against spirit, should be taken, when dead, to have been actuated by a spiritualistic motive in his resolution to die for the people. If it is contended that Bradlaugh was swayed to the decision by a force of which he himself was not conscious, the credit of self-sacrifice cannot go to Bradlaugh, himself being only an *unconscious* tool at the hands of that impulse. If, on the other hand, he consciously resolved to sacrifice himself, he must be taken to have been impelled by any other motive except 'belief in immortality.' The hypothesis of "fixed ideas" covers this phenomenon too and supplies us with a natural solution of it.

Leaving such rare instances where an absence of belief in immortality is found to co-exist with a readiness to self-sacrifice, let us direct our attention to the converse set of cases where the presence of such a belief has not produced the least *penchant* for self-sacrifice. A good many of our brethren have the stoutest belief in immortality; yet they would be the last, we are afraid, to part with their lives without a severe struggle to escape that aweful calamity. If, as is held by our correspondent, a belief in immortality were the cause of self-sacrifice, the presence of the cause should invariably be followed by the presence of the effect, which we know is not the case. It might be urged that certain counteracting forces prevent the individual from "shuffling off his mortal coil" as he would otherwise have done; but the reply is obvious that the cause or causes of self-sacrifice must then be searched for from among those counteracting forces and not in the belief in immortality. In cases where as a matter of fact a belief in immortality exists, the person who is unwilling to die for however noble a cause must be considered to have not yet arrived at a "fixed idea" regarding a particular course of conduct involving self-sacrifice but occupies the common level of ordinary

mortals who keep their minds open to weigh the good and evil of every step they take. In such a balancing of the reasons for and against a definite line of conduct involving self-sacrifice, the adverse reasons must be considered to have preponderated and curbed the individual from following it. Indeed with the vast majority as they are at present constituted and amidst conditions so unequal life cannot but be too precious, too sacred, to be thrown away in view of a less tangible and more remote end. They are probably guided by the homely common-sense maxim, "a bird in the hand is worth two in the bush." No doubt this is pronounced egoism; but to judge whether egoism after all is or is not an ethically desirable attitude and whether altruism could ever get rid of an ultimate egoistic basis would take us a great way off from the line of the present inquiry and land us in the discussion of one of the most important of ethical questions. Reserving the full discussion of that question for a subsequent paper, we think we may appropriately quote a single passage from Herbert Spencer in which the relative merits of the two ideals are briefly summarized: "Of self-evident truths so dealt with, the one which here concerns us is that a creature must live before it can act. From this it is a corollary that the acts by which each maintains his own life must, speaking generally, precede in imperativeness all other acts of which he is capable. For if it be asserted that these other acts must precede in imperativeness the acts which maintain life; and if this, accepted as a general law of conduct, is conformed to by all; then by postponing the acts which maintain life to the other acts which life makes possible, all must lose their lives. That is to say, ethics has to recognize the truth, recognized in unethical thought, that egoism comes before altruism The acts required for continued self-preservation, including the enjoyment of benefits achieved by such acts, are the first requisites to universal welfare. Unless each duly cares for himself, his care for all others is ended by death; and if each thus dies, there remain no others to be cared for." This passage foreshadows the answer to be given to the question which our correspondent has thought fit to ask us: Whether we approve of self-sacrifice or not. If approval of a principle of conduct means an insistence that the principle should be made a universal rule of conduct, we say most emphatically we do not approve, because, in the first place, the principle, if followed by one and all, would lead to the annihilation of the human race and secondly because altruistic self-sacrifice itself, on the part of one or many, is possible only if rampant

egoism is practised by some others in human society. But this avowal does not preclude us from admiring the conduct of those exceptionally noble souls who are prepared to lay down their lives at the altar of altruistic love.

We need hardly observe that the cumulative force of the various reasons we have been urging points only to one conclusion: that the hypothesis of a belief in immortality is not adequate enough to explain the phenomenon of self-sacrifice. One in a thousand may consent to die under the belief that he is not really dieing; but even in these few instances of rare self-sacrifice there is no ground for inferring that the person, at the nick of the moment, *consciously* weighs the *pros* and *cons* of his act and *deliberately* chooses self-annihilation. It would very much be nearer the truth to represent his mental attitude at the moment as a thoroughly passive one, and himself as mechanically obeying the impulse of a belief in immortality which must have become a 'fixed idea' with him. 'Fixed idea' is, after all, only a general name applicable to a good many different ideas and possessing the common attribute of 'fixity' or unalterableness. A may make the securing of public good a fixed idea; B, the safety of his child; C, the safety of his mistress; D, the destruction of his enemy; and E, the plunder of his neighbour. In the pursuit of these various ends, moral and immoral, these worthy and unworthy personages are resolved to compass their ends at any cost, even at the cost of their lives. They are not deterred from their respective pursuits by any considerations of personal safety. Now, when we say that A, B, C, D, and E are actuated by a 'fixed idea' in their conduct, it is only another way of stating that under the overmastering impulse of the 'fixed idea' they *do not* compare the motive of the act with the motive of self-preservation as is generally done. Aye! some, over whom 'fixed ideas' have not secured a complete dominance, may even refuse to make the comparison. This refusal on their part, due partly to their fear lest thereby "the native hue of resolution should become sicklied over with the pale cast of thought" and the power to act might vanish away altogether, must be considered in a great measure as due also to the subjective condition of pleasure or absence of pain. They refuse to compare because it is more pleasurable or less painful to them than the comparison itself. But, in the vast majority of cases, action takes place almost automatically without any direct reference at all to a standard of pleasure or pain. Knowing as they do that the 'fixed

idea' represents what is preferable to the individual, they naturally measure their conduct by the standard of the 'fixed idea' and not by the standard of utility. The conflict between the original standard 'utility' and the derivative one 'fixed idea', which we feel as spectators, must be considered to have been absent in them as actors.

Let us once again assure our esteemed correspondent that there is nothing in the term "fixed idea" to shock one's moral sensibility, that those ideas are not "false" "stupid" and "unnatural" as he has depicted them to be, and that the martyr is not "an unnatural abortion of nature." The martyr too obeys the natural law of every voluntary act being guided by preponderating motives. But his motives, unlike the ordinary man's, are not the result of a direct and immediate appeal to the utilitarian standard; they are fashioned upon a mediate rule of conduct he has himself created. Suppose the motive involved in a "fixed idea" is stronger or more pleasurable or less painful—for these are convertible terms—than any other motive not excepting even that of self-preservation, action takes place in conformity with the stronger motive, as in the case of men who commit suicide driven by physical suffering or outraged moral sense. In both cases, they prefer death to a life of suffering or shame, as a consequence of their comparison of the opposing motives. But in the vast majority of cases as we have already stated no such comparison of motives is ever instituted; self-sacrifice results without any direct and immediate reference to the utilitarian standard on account of the dominance of a "fixed idea." Herein Nature does not stultify herself by making one of her bye-products such as a "fixed idea" become superior to the "root" itself. There is only as much apparent stultification here as there is in the case of a flying filament of cotton disobeying gravitation and thereby stultifying the natural law: 'all matter gravitates.' As the filament, in all its movements, is strictly controlled by gravitation, so is the martyr, even in his most altruistic action, must be considered to have an egoistic motive of happiness. Moreover, if this argument of stultification be allowed, the existence of death itself must be construed as a stultification of nature which brings into existence myriads of lives every moment to play their appointed part here and then to disappear. Is nature we ask a gainer by those lives any more than she is a loser by their deaths? Again, unless we are prepared to take the vast cycle of evolution we see around us as one huge stultification, does it not furnish us with

examples of a superior order of things being produced from an inferior one? Simply because the motive of self-sacrifice was stronger than or superior to the instinct of self-preservation can one assert that the former was not derived from the latter, although their affiliation may not be direct but only indirect?

We cannot better conclude this rather lengthy rejoinder than by a reference to an important matter we have reserved for the last. Although not pertinent to the subject, it deserves some notice, lest our silence on that score might be misconstrued. We confess we have utterly failed to understand the relevancy of the closing paragraph of our correspondent's letter and also the justice of its insinuation that we have vainly attempted to overthrow Eastern Philosophy. We have attempted no such foolish thing; nor would any student of Philosophy ever dream of doing so. We have too much faith in Evolutionism to rely on Revolutionary methods even in thought; a thinker who wants to cut himself off completely from the accumulated knowledge of his past is certainly thinking of an impossible feat. Philosophy is not the creation of one intellect or of one clime. It took its rise as a tiny rill when man first began to think and has since expanded into a mighty stream fed by a thousand tributaries and an ever-increasing number of them. The best and brightest intellects, not of one nation or period, but of all nations and of successive periods, have contributed their share to its growth; and would it not be ridiculous in the extreme we ask if one were to undertake the obliteration of that vast system of knowledge left to us as a legacy by our forefathers? Eastern Philosophy is as precious to us as Western and claims our homage. But this confession of faith on the part of a votary should not be made to wring a blind worship from him. No system of knowledge has come into the world in all its perfection at once. Along with their many good points, they may have their defects and flaws and these require pointing out. Eastern Philosophy, in our humble opinion, is no exception to this general rule and any attempt to gloss over its defects, if there are any, must be ascribed not to true Patriotism but to a false one.